The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 28.—WHOLE NUMBER 1173.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, SEPTEMBER 10, 1853. { AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH..........at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.......... 7 " 5 "
CHURCH OF THE NATIVITY.......... 9 A. M.
CHURCH OF THE ANNUNCIATION.......... 8 "
[Sunday services, 10½ A. M. and 4 P. M.
CHURCH OF THE HOLY COMMUNION.......... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, at 8 A. M.
CHURCH OF THE TRANSFIGURATION.......... ¼ to 9 A. M. and 6 P. M.
ST. LUKE'S CHURCH, Brooklyn.......... 8¼ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS.......... 8 A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR SEPTEMBER.

11. Sixteenth Sunday after Trinity.
18. Seventeenth Sunday after Trinity.
21. St. Matthew the Apostle. Ember Day.
23. } Ember Days.
24. }
25. Eighteenth Sunday after Trinity.
29. St. Michael and all Angels.

OCTOBER.

2. Nineteenth Sunday after Trinity.
9. Twentieth Sunday after Trinity.
16. Twenty-first Sunday after Trinity.
18. St. Luke the Evangelist.
23. Twenty-second Sunday after Trinity.
28. St. Simon and St. Jude, Apostles.
30. Twenty-third Sunday after Trinity.

For The Churchman.

NIGHT.

BY GEORGE A. CROOKE, A. M.

Night hurries on from chambers in the west,
In mourning weeds for Day's departure drest,
Spreads her dark wings, like banner'd flags unfurl'd,
And broods in silence o'er a drowsy world.
See tranquil Sleep at her approach attend!
The rich man's solace and the poor man's friend;
Her potent spell she weaves o'er those who weep,
Or on pain's couch the lengthen'd vigil keep;
Unnumber'd joys from her mild influence spring—
The beggar, in his dreams, may be a king.
The captive, closely chained to prison walls,
Roams unrestrained and free in freedom's halls,
Or meets his wife and children, face to face,
Oblivious of his woes in thy embrace.
O wonder-working child of Silence, Sleep!
Thou driest the drops that Guilt and Misery weep;
What thrilling raptures, 'neath thy magic spell,
What countless joys are known—unspeakable!
The lonely sentinel, with sleepless head,
Paces his weary round in measured tread,
Lists to the distant ocean's ceaseless roar,
Like muffled drums, upon the sandy shore,
Or else, while giving his fond feelings play,
His thoughts on home-spread wing fly far away.
Some little bird, asleep in downy nest,
Sees, in his dreams, a snake his home molest,
The valiant effort his resistance makes,
Excites his little nerves, and he awakes
With head unpillow'd from beneath his wing,
And, finding all secure, joy makes him sing.
Far other thoughts his wedded mate enjoys:
No vision'd terror her fond dream destroys,
As with maternal love, by Nature lent,
She counts her callow brood—and is content—
The light within her heart she fancies day,
And, therefore, wakes and joins the gladsome lay.
What mystic instincts unto birds are giv'n!
Can we destroy them and not anger heav'n?
The moon, like maiden in her budding years,
Peeps bashful from a cloud—then disappears—
But lest dark deeds should make more dark the night,
She soon returns with her pale, trembling light,
Looks sadly silent on the world beneath,
Like childhood gazing on the work of death.
The faithful stars, like sentinels, are found
Keeping their noiseless watch in heaven's profound,
As did that star, which shepherds rose to bless,
While heralding the *Sun of Righteousness*.
Can man behold those countless worlds above,
And not fall prostrate in adoring love,
Before their Maker, GOD, th' Eternal LORD?
Who called them forth from chaos by His Word,
Arranged them in their order at that hour,
And still upholds them with Almighty pow'r.
In time's progressive course, they'll yet reflect
More brightly the bright wisdom of their Architect,
Reveal new wonders to our wondering sense,
More wonderous works of dread Omnipotence.
Do thoughts of heaven thy nightly bosom fill?
Thou tenant of the body's house—at will—
Of the ALMIGHTY! who, each moment, may
Destroy that tenement, for 'tis but clay.
Or dost thou think, as on your bed you lie,
Thou ne'er may'st wake?—save in eternity!
Our course on earth is short—nor long we run,
But disappear like mists before the sun:
Soon shall the lov'd and lovely know the gloom—
The silence—and the midnight of the tomb.
Before that night be faithful—loving—just—
The clay will cover soon thy coffin'd dust.

COMMUNICATIONS.

For The Churchman.

AN ACT to provide for the incorporation of Religious Societies. Passed April 5, 1813.

MR. EDITOR: I was in hopes that some able lay jurist of our Church would have answered "A Rural Rector's" queries put forth in the *Churchman* of the 13th and 20th of August; and given him and other doubters a true interpretation of the above law. But as no one has done it, I send you mine to publish, provided you see sense and reason enough in it to justify you in so doing, or unless you receive something better.

First. The Rector says, "*It will be seen on examination of the act, that there is nothing specified as to the notice which should be given of the ordinary Annual Parish Meeting for the election of Wardens and Vestrymen,*" &c.

Let us read this Act together—§1 line 16—"of which first election, notice shall be given in the time of morning service on two Sundays previous thereto;" (line 36) "and that the persons qualified as aforesaid, shall in every year thereafter on the day in Easter-week, so to be fixed for that purpose, elect such Churchwardens and Vestrymen." Now here is a clear provision for the Annual Election to be noticed, held, and proceeded with with the same solemnity and order that marked the first election; that is, that there must be "notice given in the time of morning service on two Sundays previous thereto," there being no provision to the contrary. Such, I apprehend, has been the understanding of the law, and such the practice since its first passage in 1801; and it will admit of no other construction. This is the only sensible and legitimate construction that can be put upon this section as to the mode of the Annual Elections after the first; the same notice and formalities are to be observed unless other clearly specified provisions or changes are made, but there are none made changing the time and length of the notice for the Annual Election: the only change made relates to the presiding and returning officer. But the law has made a difference in the case of a vacancy occuring before the expiration of the year, or the return of the next election day; for it cannot, strictly speaking, be called an Annual Election, for the reason that the election day depends upon a moveable feast between the happening of which there may be more or less than a year. (People *vs.* Runkle, 9 I. R. 158.) The next provision which immediately follows on line 39 is this, "whenever any vacancy shall happen before the stated Annual Election by death or otherwise, the said trustees shall appoint a time for holding an election to supply such vacancy, of which notice shall be given in the time of Divine service at least ten days previous thereto." This, it will be observed, is a special provision made for a special emergency, happening before the regular stated elections, and requires full "ten days' notice," whereas the notice for the first and subsequent Annual Election is required to be given "two Sundays previous thereto." In strictness of law, by excluding the first Sunday in the latter notice, there would be but eight days' notice, if the day fixed for the election was Monday of Easter-week; and it would be but nine days if on Tuesday in Easter-week; and we have no special offices for service on Wednesday of Easter-week, which would be the tenth day. Without this construction all our elections, whether held on Monday or Tuesday in Easter-week, would be illegal. It will be plainly, seen, therefore, that those who formed the law had a thorough understanding of the usages and laws of the Church as to elections.

2. "*There is no specification as to what shall constitute a quorum at a parish meeting.*"

There is no difficulty in this. The same principle prevails in these incorporated societies as in the community at large; that the acts of the majority in cases within the chartered powers bind the whole. The majority here means the major part of those who are present at a regularly called meeting of the corporation. (2 Kent com. 293). The regular notice having been given "for two Sundays previous thereto," "if the rector find himself in church with only one or two assembled for a parish meeting and election," their acts are as valid and binding as though the whole congregation had assembled. It being a principle of the common law that where a society or corporation is composed of an indefinite number of persons, a majority of those who appear at a regular meeting of the society constitute a body competent to transact business. (Field *vs.* Field 9 Wend R. 394). All that the law requires on this head (line 43) is that "the rector or one of the churchwardens or vestrymen should preside" at the Annual Election to receive the votes of the electors, and be the returning officer, to constitute it a legal meeting and make their acts binding.

3. *As to adjournment.* There is no power to adjourn—neither is any necessity for it, for in the same section (line 50) it provides that "the Churchwardens and Vestrymen, to be chosen at any of the said elections, shall hold their offices until the expiration of the year for which they shall be chosen, and until others are chosen in their stead." By this clause it will be seen that the old Vestry of the previous year hold over in case there is a failure to get a parish meeting, or it fail for any cause whatever to make an election. "The traditionary belief," therefore, of the Rural Rector is no fiction, but positive law.

4. "*Is the corporation dissolved for neglect in not electing its officers within the year?*"

I answer No. The statute on that point is merely *directory*, and does not take away the power incident to the corporation, to elect afterwards (2 Kent 295); and it is an old and well established principle of law, that a corporation is not to be deemed dissolved by reason of any misuses or nonuses of its franchises, until the default has been judicially ascertained, (ib. 312,) and proceedings to that end can only be taken by the State, by information in the nature of a *quo warranto* to be filed by the Attorney General. (2 R. S. 581, 583, 9 I. R. 158, 6 Cowen, 23, 1 Hall, 191.)

As to the provision in sec. 2, of the Amended Act of 15th February, 1826, "that elections to supply omissions, (to elect at the stated time) shall be made within one year after the passage of this Act." It expired and was of no avail after 15th February, 1827. But it was merely *declaratory*, and could not take away the charter of any Church. So also the law of 1844, p. 247, which was in terms a re-enactment of that proviso in the law of 1826.

5. "*It is also defective as regards the rules and powers of vestries. It provides that no meeting or board of such trustees shall be held unless a three days' notice thereof shall be given in writing under the hand of the Rector or one of the Church wardens.*" It would really seem that with this Rural Rector any law that prescribes a duty or imposes restraint, is *defective* with him. I can see neither defect nor hardship in requiring notice to be given in writing, but a decided propriety: for in this case, certain known and designated individuals only are concerned, and may not be present when the verbal notice is given—differing from the notices given for an annual election, where the whole parish is concerned, and are presumed to know when election day comes. But it peeps out in the next complaint.

6. "*No such board shall be competent to transact any business, unless the Rector, if there be one, be present.*"

This is in direct accordance with the ancient usages spirit and polity of the Church, following the rules laid down in Holy Scripture, and in the writings of the Holy Fathers. IGNATIUS in his Epistle to the Smyrneans says: "Let no one do anything which belongs to the Church, separately, without the Bishop." Again, to the Trallians; "It is therefore necessary that ye do nothing without your Bishop, even as ye are wont, and that ye be subject also to the Presbytery." Again, to the Magnesians; "In like manner do ye nothing without the Bishop and the Presbyters." The framers of this law unquestionably understood the difference between the Church and Dissent, and made the law to conform to the peculiarities of each, so as to bind nothing on the conscience of either that was in any manner in opposition to their own customs and usages; hence the 5th section of this very Act gives to Dissenters what our Rural Rector sighs for. It is the very spirit of Congregationalism. It is to be hoped, however, that the Rural Rector does not lean that way. It is to be hoped that the law will never be altered in this respect. If it be, confusion will certainly follow.

7. *Have clergymen as a general thing any legal claim to their salaries?* and cites sec. 8 of the Act—"that nothing in the Act contained shall be construed or taken to give any trustee of any church, congregation or society the power to fix or ascertain any salary to be paid to any member thereof, but the same shall be ascertained by a majority of the persons entitled to elect trustees at a meeting called for that purpose," &c.

Let us go back a little. Before the Revolution all the Episcopal churches in the colonies possessed charters, so also did most of the Reformed Dutch churches. The charter of the latter denomination gave power to the Minister, Elders and Deacons, by and with the consent and advice of the members in communion of the said church, or a major part of them, to make rates and assessments upon all and every of the members, for the purpose of raising money for the payment of the yearly stipend and salaries of the respective officers of the said church, &c. All these and other powers they surrendered to the State, and by an Act passed 17 March, 1784, the legislature declared them "altogether abrogated, repealed and annulled."

Immediately after this, on the 6th April, 1784, the famous toleration Act was passed, "to enable all the religious denominations in the State to appoint trustees, who shall be a body corporate for the purpose of taking care of the temporalities of their respective congregations, and for other purposes therein mentioned." This Act contained 14 sections and in no one of them is there any allusion made to the Episcopal congregations. The Wardens and Vestrymen of all the Episcopal churches by their charters had the right of presentation, and had also the power to fix the salary of the minister. The salary of the Rector of Trinity church in this city was fixed by the King in the charter, but the vestry had power to call an assistant and fix his salary, and all our vestries, I believe, without exception, have ever exercised that power.

The tenth section of the Act of 1784 is identical with sec. 8 of the Act of 1813.

In 1801, seventeen years after the passage of the above Act, the Episcopalians began to increase and form congregations, but inasmuch as they could not become corporated under the law of 1784, owing to their form of Church government, an Act was passed to enable them to do so, which was afterwards embodied at the revision in 1813 into the general law, and now forms the first section of the revised law of 1813, at the head of this article. In line 52 of this section the "vestry shall have power to call and *induct* a Rector of such church or congregation as often as there shall be a vacancy therein." This power of *Induction* under the colonial government belonged to the Governor of the colony. It is a temporal Act, because it instates the incumbent into the full possession of the temporalities of the Church. The vestry by the general powers given in sec. 4, assess and collects the revenues of the Church, call and induct the Rector, fix his salary and pay it out of those revenues. This is in keeping with the usages and practices of the Church, and sec. 8 must be interpreted by such law and usage. It is clear to my mind that the parish have nothing to do about fixing the salary of the minister. If a majority think the salary is either too high or too low, the ballot at the Easter election will settle the matter by the election of an entire new set of officers, who will carry out the behests of the majority.

Lastly. "*It often happens that in small country parishes it is almost impossible to fill out the number of two wardens and eight vestrymen.*" And when a provision made to reduce the number—sec. 9, will not help him in this case—I would advise him to wait until the next General Convention meets in this city, and apply for an alteration in canon 2, reducing the number of clergy requisite to elect a Bishop in a new Diocese from six to one; for it is a hardship that if there be a single clergyman at Nebraska, that he could not elect a Bishop and bring his Diocese with him into convention. But *jam satis*—I have answered his reasonable complaints—those that are unreasonable I pass by.

A CITY LAYMAN.

For The Churchman.

MR. EDITOR: In the Rev. R. Cox's address, delivered at the laying of the cornerstone of Zion church, and published in your paper of the 20th inst., occurs the following. "The *nave* for the people, the *chancel*, or as it is sometimes termed the *choir*, for the minister to preach from and to receive the faithful when communicants; and *the most holy place* within the chancel rails for the priest alone."

The Rev. gentleman may not have meant these words to convey a formal definition of the uses of the different parts of a church, but still I think he might well enough have been a little more exact in his language. He can hardly mean that the choir is the place to preach in, speaking of churches generally. It may be so in the new Zion church, but most readers will think that his language will hardly bear limiting to a single exceptional case and an innovation on settled usage. The fact is, we need a more general recognition of the triple division of churches into nave, choir and sanctuary (by some called sacrarium, though improperly). The last two taken together in most cases make up the chancel, and are divided only internally. Sometimes however they are constructionally as well as virtually distinct, e. g., St. Matthias, Stoke Newington, where the choir is under a central tower, and the sanctuary projects from its eastern face, and St. ——, Dundee, where the sanctuary is in an apse. Hence it will follow that to speak of the "most holy place within the chancel rails," is, to say the least, indefinite. Chancel rails in many churches include more than the most holy place, they include choir as well as sanctuary. In fact, when we speak of chancel rails or a chancel screen, we mean the division between chancel and nave, while sanctuary rails divide the sanctuary from the choir.

It can be nothing more than an oversight which has led to the use of such language as "choir for the minister to preach from." Surely *pray in* was meant instead of preach from. Ecclesiology has made but little progress if we do not yet know that the choir (chorus cantorum) is the place for all those, clerics and laymen, whose special duty it is to sing or say the daily offices of the Church. While for preaching the nave is the place, because there are the people, and preaching is meant for them, and there is a significancy in going out among them when you have to speak to them. A pulpit is the place to preach from, and the nave is the place where the pulpit should stand.

August 26, 1853. PHILOCHORUS.

THE MISSIONARY.

O, say not that I am unkind
To friends so warm and true:
I weep o'er all I leave behind,
I sigh to bid adieu.

But woe for my eternal lot,
If my untiring love
For Him who died for me be not
All other things above.

Such is the law of CHRIST, and such
The SAVIOUR we adore,
I could not love you all so much,
Did I not love Him more.

—WILLIAM CROSWELL.

THE CHURCH'S SEASONS A SAFEGUARD AGAINST PARTIAL VIEWS OF CHRISTIANITY.

It is one chief advantage of that regular course of festivals by which the Church fosters the piety of her children, that they tend to preserve a due proportion and equilibrium in our religious views. We have all a tendency, according to our several constitutions, and the circumstances of our peculiar position in life, to adopt partial views of Christian truth; to insulate certain doctrines from their natural accompaniments; and to call our favorite fragment *the Gospel*. We hold a few texts so near our eyes that they hide all the rest of the Bible. Whatever we cannot at once refer to our chosen centre seems insignificant; whatever we can, seems important only in that connection. Nor does it always mend the matter that it should really be a very cardinal tenet we thus exclusively espouse. It may indeed be better to lose the exterior limbs than the inner and vital organs of the frame. But we know of how little practical use or comfort—nay, how impossible to preserve—would be these vital organs without limbs to animate, and by which in turn they might be supplied with tributary nourishment and support. Now, the Church festival system ministers a perpetual corrective to this tendency; and hence, not improbably, one cause of its general unpopularity with all those sects that have been so unfortunate as to abandon the primitive balance of doctrine. It will not let us isolate our chosen facts and favorite tenets. It spreads the Gospel history in all its fullness across the whole surface of the sacred year. It is a sort of chronological creed which forces us, whether we will or no, by the very revolution of times and seasons, to give its proper place and dignity to every separate article. "Day unto day uttereth speech;" and the tone of each holy anniversary is distinct and decisive. Thus our festival year is a bulwark of orthodoxy as real as our confessions of faith. It is a perpetual image or moving panorama of the truth "whole and undefiled." It will not allow caprice or perversity to distort or to suppress. It will not suffer guilty or precipitate men to rob the precious story of one single glorious element; but sets our whole goodly treasure in due succession before us, that of all which He hath given us we may lose none. Well might the prophet mourn as the darkest indication of Divine vengeance upon desolated Judah—well might we mourn if the short-sightedness of weak men had ever been permitted to succeed in similarly desolating us—"The LORD hath taken away His tabernacle, He hath destroyed His places of the assembly; the LORD hath caused the solemn feasts and Sabbaths to be forgotten in Zion."

These thoughts naturally arise when we pass from day to day in this portion of the year, so thronged with solemn commemorations that suggest their respective doctrines. When one reflects upon the weight and vastness of each, it is indeed no wonder that each should fill the whole horizon of thought; that frail, imperfect men, left to their own speculations, should tend to seize every one his own, and strive to build a Christianity upon *it;* that what "GOD hath joined together," men should thus be prone "to put asunder;" that, in short, nearly all honest error should spring from this infatuation of arbitrary selection where all is equally revealed. But surely we ought thence to acknowledge how inestimable becomes any influence that tends, silently and unsuspectedly, to insinuate a remedy, and maintain, in our wavering, uncertain thoughts, the integrity of divine truth.

Take, for example, the subject of your reflections two days since (Good Friday), and the theme of your praises to-day (Easter Day). In some men's scheme of religion, the crucifixion of CHRIST seems to absorb every other doctrine into itself; to stand alone, as in its own depths embodying all that men ought or can conceive of the Gospel. To others the resurrection of CHRIST from the dead, the visible triumph over the grave, is almost solely worthy of a place among fundamental beliefs; all beyond that and its consequences is practically subordinate—secondary—unimportant. But the Church, by the series of her celebrations, forces these theorists, in despite of themselves, to come forth from their narrow cells, and walk in the full daylight of consummate truth. She assigns its due honors to each. She does more than this, for she proclaims that either is shorn of its glory unless seen in the light of the other. The depths of the first day are measured by the heights of the third. She adores the agony because the resurrection proves who *He* was that agonized; she adores the resurrection because the agony attests how *He* loved that rose. She may divide them in conception, but she combines them in act. They are one atoning work; inseparable correlatives; perfect only in union. And hence she will not let us pause too long even at the grave of the SAVIOUR. She will not permit even a holy sorrow to be unchecked. She wills not that we still seek the living among the dead, but startles our dream of grief with that angel's trumpet-tone, "Ye seek JESUS the crucified. He is not here; He is risen!"

The results of the exclusive views of which I have spoken, upon personal piety, are of course a partial and imperfect sanctification. For the *life* of the believer in CHRIST must be the living transcript of His *faith*. Those who lose all in the Crucifixion are at home in Gethsemane and Calvary, but strangers to Olivet and Tabor. Their hearts cold and depressed by the undivided subject of their thoughts, find in religion only the everlasting discipline of a loveless penitence;—"darkness is over the face of the earth," and Heaven has but a faint and distant starlight to compensate it. Their very Sabbaths are Good Fridays; their joy the hope of future delivery, not the bright and cheering sense of present freedom. Others in the same imperfect belief, possessing a nature more cheerful and elastic, are liable to yet deeper perils. They are confident indeed, but confident without resolute obedience or active. Failing to remember that dead with CHRIST they are also risen with Him, they forget that the very essence of His salvation is salvation into the new obedience of the adopted child of GOD. Seeing in the death of CHRIST the full satisfaction for sin, they are tempted almost to pervert the satisfaction into a license, the easy security of worldliness, indifference and sloth. Such are the dangers of those who habitually dwell on only the former half of the redeeming work of CHRIST. But is it better when we contemplate the exclusive votaries of the other,—those who lose the sorrows in the victory of the Redeemer? *They* rejoice indeed in the proof which the resurrection of Christ furnishes, of the similar exaltation of the virtuous and holy. They see in it the title to an inheritance of power and of glory for man. But of the humiliation He demands as requisite for the holiness He gives and the glory He promises, their consequences are inadequate and feeble. Often they speak of the high perfection of the Saint, his superiority to the world, his enjoyments and his hopes; but they will not see that such perfection is only to be attained in the deep and humbling consciousness of sin and weakness,—that to be indeed "risen with CHRIST," we must have "died with CHRIST," and learned the lesson of abasement at the foot of the cross. You will not accept either of these fragmentary Gospels. You will not rend the seamless garment which was meant to cover in its ample folds every true want and wish of our regenerate nature. You will see in the one mighty event the ground of humiliation, in the other of joy; and blending that humiliation and joy in one blessed mood, will come to know what is that state, wrought out of faith and hope, yet greater than either, which it is the object of the Gospel to work in man—that lowliness which, prostrate in the dust, yet lives in Heaven,—which lost to itself, is found in CHRIST,—that "love," or utter abandonment of self for GOD and for the brethren in GOD, which beareth all, believeth all, hopeth all, endureth all,—which is all graces in one and one grace through all, but which springing as it essentially does from our union with CHRIST, rests in even its loftiest forms for its whole support, upon the two eternal foundations which yet are not two but one—that He which rose had died, and He that died rose again!

But the mystery of love and the mystery of power, though thus inseparable as one redeeming act, and thence both forever blended in one baptism into CHRIST, may of course be thought of successively even as they were wrought successively; and so the Church intends in her yearly image of the story of CHRIST. It is I repeat, this very division which insures that no one element of the truth shall be mutilated or forgotten. To-day we would not have you forget the Cross, we know you cannot understand the motives of your own joy without it; but we would more eminently lead you to contemplate the crown and the triumph.—*Sermons by the late Rev.* ARCHER BUTLER, *of Trinity College, Dublin.*

ILLUSTRATIONS OF POPERY.

The character of Popery is not sufficiently understood in this country. To become acquainted with it, one must watch it, as it displays itself in numberless characteristic traits. But these lie out of the way of the great majority of our people. We think, therefore, that we shall be doing good service by collecting, under a separate head, such "Illustrations of Popery" as from time to time fall under our notice. Here is our first batch:

POPISH PROFESSIONS OF LOYALTY.—The following remarkable specimen of the value of Popish professions of loyalty appears in the *Catholic Standard*, from the pen of a correspondent, engaged in a controversy on the insertion of a prayer for the QUEEN in the office of the Mass:

> Your subscriber, who writes in praise of "*the* Antiphon," quotes the authority of the excellent Bishop CHALLONER. But I suppose the answer is that we are not (thank GOD) living in Bishop CHALLONER's times, when Bishops could not legally say Mass or exercise their functions. *One can perfectly understand its use being enjoined then;* and no doubt it was *quite right* that it should be so. I believe the late Pope once said that he would not be prayed for with any Protestant; and I know that it was at one time the practice to introduce the King's name into the very Mass itself. I have even seen Missals *for the Laity*, with the Sovereign's name in the *Canon!* But *I hope at least that it was never inserted there by the Clergy in saying Mass.* For many years this Antiphon, &c., has only been partially used, and I believe it is *entirely optional* at this moment. It is *certainly not enforced*. I am told that in some places *three Hail Maries are said instead.*

So much for the effect of conciliation upon the minds of Papists. Whilst the law kept their disloyalty in check, they took care to exhibit in their Prayer Books proofs of their loyalty, though the clergy know better than actually to say the prayers inserted and "enjoined" for a purpose which "one can perfectly understand." But now that the Papists have got entire liberty to do what they please, such a demonstration of loyalty is no longer needed, and is cried out against as a sacrilegious enormity. *Cessante causa, cessat effectus.*

Always disloyal at heart, the Papists found it expedient to affect loyalty in order to obtain an equal footing with Protestants in a Protestant State. Having gained this end they cast their professions of loyalty to the winds with absolute scorn. They care not now to let us know that they will never keep terms with heretics. The "Holy Father" will not be "prayed for with any Protestant," even though that Protestant be a King or a Queen, one of those "in authority," for whom the Scripture enjoins that "prayer and supplication shall be made." We do not expect that in these silly latitudinarian times any notice will be taken of all this by the official guardians of the Queen's Supremacy, and of the peace of her kingdom. Nevertheless, we deem it right to put it on record as an item in that general reckoning with Popery which, sooner or later, must come.

THE END SANCTIFIES THE MEANS.—One "J. BONUS, Presbyter," the idol-priest of "Our Lady of Grace of Acton," whose characteristic appeals to the "charity" of the "faithful," have been occasionally noticed in our columns, in a letter to the *Catholic Standard*, adverting to what he conceives to have been a "quiet sneer" on the part of the editor respecting "our lotteries and raffles," which are a favorite method of "raising the wind" among the Papists, delivers himself of the following *dictum* of Jesuit morality:

> With regard to the principle of such affairs, I question if your condemnation of it would be quite as strong as his whose name is subscribed; but *it is often highly legitimate to profit by the toleration of a false principle, otherwise our wisest and holiest men, secular and ecclesiastical,* are as mistaken as my poor little humble self.

The editor, in a postscript,—evidently in a great fright lest his orthodoxy should be questioned,—declares that he has never "said one word against lotteries, raffles, or any other such mode of raising funds for Catholic purposes."

PORTRAITURE OF A MASS-HOUSE.—The pervert FABER, in the dedication of a Popish book of devotion to "the frequenters of the Oratory of St. Philip Neri in King William-street," describes the said Oratory as "the work-worn chapel, with its crowded altar, and its *rampart of confessionals* round about our LORD and His little Zion, with its *gay shrine of our Immaculate Mother*, its *pale-faced St. Philip with the Infant Saviour*, and its *life-like Crucifix (!!)* that was hardly ever without a kneeler at its feet."

"WHAT GOES TO THE SAVING OF A SOUL."—The following is an enumeration, from the pen of the same pervert, of "what goes to the saving of a soul:"

> In the first place, it was obsolutely necessary that GOD should become man, in order that that soul should be saved according to the dispensation of GOD. It was absolutely necessary that JESUS should be born, teach, act, pray, merit, satisfy, suffer, bleed, die, for the saving of that single soul. It was necessary that there should be a Catholic Church, Faith, Sacraments, *Saints, the Pope, and the Sacrifice of the Mass* for that one soul. It was necessary that there should be a supernatural substance, a marvellous participation of the Divine nature, called grace, sanctifying and actual, preventing, accompanying, and following, sufficient and efficacious, else that soul cannot be saved. Martyrs must die, doctors must write, Popes and councils must expose and condemn heresy, missionaries travel, priests be ordained, for the safety of that single soul. When all these preparations are completed, and by an act of merciful omnipotence that soul is created out of nothing, then there must be a guardian angel appointed over it; all through its life JESUS must be occupied about it; *Mary must have a great deal to do with it; all the angels and saints must pray and interest themselves about it.* To every good thought, pious word, and devout action, and of course they soon come to be innumerable, a participation of the Divine nature, grace, must concur. Unseen evil spirits have to be warded off from it, and foiled in their attempts upon it. Hourly temptations have to make more or less emotion among its advocates in heaven. Every attribute of GOD vouchsafes to legislate for its advantage; so that it plays upon them all like one who fingers the keys of a musical instrument. The Precious Blood has to be communicated to it through extraordinary sacraments which are full of mystery, and were *invented* both as to form and matter by our LORD Himself. All sorts of things, water, oil, candles, ashes, beads, medals, scapulars, have to be filled with a strange undefinable power by ecclesiastical benediction in its behalf. The Body, Soul, and Divinity of the Incarnate Word have to be communicated to it over and over again till it becomes quite a common occurrence, though each time it is in reality a more stupendous action than the creation of the world. It can speak up to heaven, and be heard and *obeyed* there. It can spend the satisfactions of JESUS as if they were its own, and can undo bolts and bars in purgatory, and choose by its own determinate will whom it will liberate and whom it will pass over. And all the time it is so near to GOD, and its heart is a place so sacred and so privileged, that none but GOD Himself can communicate grace to it, not even the angels, nor the Mother of GOD Herself, blessed throughout all ages. All this goes to the salvation of a soul.

But although "all this goes to the saving of the soul," it may, it seems, prove all in vain, as the following blasphemous passage from the subsequent history of the same soul shows:

> There was a desperate contest going on, a pitched battle between heaven and hell, and heaven seemed at a disadvantage. The sufferer was patient enough to merit anything that could be merited. But GOD put the last gift, the ultimate grace, final perseverance, beyond the reach of merit; and so seemed almost to throw the victory into the hands of the enemy. It was a terrific moment. All was at stake. All that had gone to the saving of that soul, from eternity up to that hour, was at the point of being lost and frustrated forever; it is lost, it is frustrated, and forever, almost every minute, perhaps quite every minute, all the world over. All too that was to be involved in the saving of that soul just then ran the risk of never being attained. Can risk, even in idea, go beyond this risk? And JESUS stood by, watching the turnings of the battle, how it would go. The beatings of His sacred heart might have been heard in the silence of the moment. He had suspended his own sweet and easy law of merit. He had given that moment up to the sheer sovereignty of GOD. It was thrown on the great, overpowering, limitless might of the FATHER's mercy. One law alone is left unfettered. It is on purpose. The law of prayer, intercessory prayer. You are of kith and kin to that dying man, or you are his enemy; you are his priest, or his nurse, or his benefactor; you are his neighbor, or you are a thousand miles away; you know him well, or you never heard of his existence, or dreamed of his agony. It matters not. The victory has been left to you. The matter is in your hands. His soul hangs on your prayers. JESUS has decreed that you, not He (if I may say so untrue a thing), are to save that soul. You are to put the crown on all that has gone to his salvation. You are to put the crown on all that is involved in his salvation. You may never know it, or at least not till you are judged yourself. Yet in the communion of saints, and in the unity of JESUS, you are to be the saviour of that uncertain soul, the victor of that unsettled strife!

What an exhibition of the spiritual, the moral and intellectual results of apostasy to Rome! The man that writes this was once a member and a priest of the true Church. His Jesuitical and insidious continuance of his ministrations at her altars, long after his heart was given up to Popery, may be remembered by some of our readers.—*John Bull.*

PUBLIC VIRTUES.

Careful of your affairs, constant in dangers,
And not afraid of any private frown
For public good;—these things shall be to us
Temples and statues, reared in your minds,
The fairest and most during imagery:
For those of stone or brass, if they become
Odious in judgment of posterity,
Are more contemn'd as dying sepulchres,
Than ta'en for living monuments. We then
Make here our suit alike to gods and men;
The one, until the period of our race,
To inspire us with a free and quiet mind,
Discerning both divine and human laws;
The other, to vouchsafe us, after death,
An honorable mention and fair praise,
To accompany our actions and our name:
The rest of greatness princes may command,
And therefore may neglect; only, a long,
A lasting, high, and happy memory
They should, without being satisfied, pursue:
Contempt of fame begets contempt of virtue.

—BEN JONSON.

MEN RUINED THROUGH THEIR VIRTUES.—Though all the faculties of the human soul are by ADAM's fall become like an instrument out of tune; yet are no man's affections so ill set by corrupt nature, no man's desires so far misplaced, but that he can wish every man's good word rather than his ill word; and had rather to be a benefactor than an oppressor, specially if he be of a disposition free and bountiful. Yet if Satan can once impel or allure men thus disposed, to overlash in bounty, or stretch their desires of getting praise by doing good to others beyond their means or abilities, he gets a command over their dispositions or affections, and can enforce them to do him service in that kind which by nature they most abhor. For wastefulness or prodigality is the mother of avarice, of violence, and oppression. Even vanity and superfluity,—things without substance, and such as can yield no nutriment to anything else, no profit to such as nourish them,—being once confirmed by custom, will require satisfaction with as great eagerness and extremity, as any other desires, whether natural or acquired. And this is the misery of miseries, the very dregs of slavery, when a man, which in his first practice and course of life intended bounty and liberality, shall be enforced to suck the blood of the poor and needy, for satisfying vanity, or feeding others in their superfluity. How many thousands of poor souls throughout this kingdom in our days have scarce had flesh to cover their bones, for maintaining the outside of others' pride! for garnishing the surface of undecent bravery.—*Dr. Jackson.*

DAILY LIFE.

We are commanded to pray without ceasing, as a means of rendering our souls more exalted and divine, but we are forbidden to lay treasures up on earth; and can we think that it is not as bad to be vain of those treasures which we are forbidden to lay up, as to be vain of those prayers which we are commanded to make?

That we must eat and drink, and dress and discourse, according to the sobriety of the Christian spirit, engage in no employments but such as we can truly devote unto GOD, nor pursue them any farther than so far as conduces to the reasonable ends of a holy devout life.

That we must be humble, not only on particular occasions, and in such instances as are applauded in the world, easy to be performed, and free from danger or loss, but from such a living principle of justice, as makes us love truth and integrity in all its instances, follow it through all dangers, and against all opposition; as knowing that the more we pay for any truth, the better is our bargain, and that then our integrity becomes a pearl, when we have parted with all to keep it.

That we must be humble, not only in such instances as are expected in the world, or suitable to our tempers, or confined to particular occasions, but in such an humility of spirit, as renders us meek and lowly in the whole course of our lives, as shows itself in our dress, our conversation, our enjoyment of the world, the tranquillity of our minds, patience under injuries, submission to superiors, and condescensions to those that are below us, and in all the outward actions of our lives.

That we must devote, not only times and places to prayer, but be everywhere in the spirit of devotion, with hearts always set towards heaven, looking up to GOD in all our actions, and doing everything as His servants, living in the world as in a holy temple of GOD, and always worshipping Him, though not with our lips, yet with the thankfulness of our hearts, the holiness of our actions, and the pious and charitable use of all His gifts. That we must not only send up petitions and thoughts now and then to heaven, but must go through all our worldly business with a heavenly spirit, as members of CHRIST's mystical body, that with new hearts, and new minds, are to turn an earthly life into a preparation for a life of greatness and glory in the kingdom of heaven.

Now the only way to arrive at this piety of spirit, is to bring all your actions to the same rule as your devotions and alms. You very well know what it is that makes the piety of your alms or devotions; now the same rules, the same regard to GOD, must render everything else that you do a fit and acceptable service unto GOD.

Enough, I hope, has been said to show the necessity of thus introducing religion into all the actions of your common life, and of living and acting with the same regard to GOD, in all that you do, as in your prayers and alms.

Eating is one of the lowest actions of our lives; it is common to us with mere animals, yet we see that the piety of all ages of the world has turned this ordinary action of an animal life into a piety to GOD, by making every meal to begin and end with devotion.

We see yet some remains of this custom in most Christian families, some such little formality, as shows you that people used to call upon GOD at the beginning and end of their meals. But, indeed, it is now generally so performed, as to look like more of a mockery upon devotion than any solemn application of the mind unto GOD. In one house you may perhaps see the head of the family just pulling off his hat; in another half getting up from his seat; another shall, it may be, proceed so far as to make as if he said something; but, however, these little attempts are the remains of some devotion that was formerly used at such times, and are proofs that religion has formerly belonged to this part of common life.

But to such a pass are we now come, that though the custom is yet preserved, yet we can hardly bear with him that seems to perform it with any degree of seriousness, and look upon it as a sign of a fanatical temper if a man has not done it as soon as he begins.

I would not be thought to plead for the necessity of long prayers at these times; but thus much may be said, that if prayer is proper at these times, we ought to oblige ourselves to use such a form of words as should show that we solemnly appeal to GOD for such graces and blessings as are then proper to the occasion. Otherwise the mock ceremony, instead of blessing our victuals, does but accustom us to trifle with devotion, and gives us a habit of being unaffected with our prayers.

If every head of a family was, at the return of every meal, to oblige himself to make a solemn adoration of GOD, in such a decent manner as becomes a devout mind, it would be very likely to teach him that swearing, sensuality, gluttony, and loose discourse were very improper at those meals which were to begin and end with devotion.

And if in these days of general corruption, this part of devotion is fallen into a mock ceremony, it must be imputed to this cause that sensuality and intemperance have got too great power over us to suffer us to add any devotion to our meals. But thus much must be said, that when we are as pious as Jews and heathens of all ages have been, we shall think it proper to pray at the beginning and end of our meals.

I have appealed to this pious custom of all ages of the world, as a proof of the reasonableness of the doctrine of this and the foregoing chapters; that is, as a proof that religion is to be the rule and measure of all the actions of ordinary life. For surely if we are not to eat, but under such rules of devotion, it must plainly appear, that whatever else we do must, in its proper way, be done with the same regard to the glory of GOD, and agreeable to the principles of a devout and pious mind.—*Law.*

THE REV. R. S. KILLIN.—The intelligence which follows, of the death of the Rev. R. S. KILLIN, has been as unexpected to us as it must prove to many of our readers. Seldom, if ever, has any such information come upon us with so startling and solemn an impression. Though not possessing great strength of constitution, yet Mr. KILLIN had, apparently, the prospect of long life, equally with any of his brethren, and none who knew him could fail to anticipate for him an eminent career of usefulness while he should live. Rarely do we meet with so beautiful a combination of attractive qualities, both of nature and grace, rarely a soul so unreservedly devoted to the work of the Christian ministry, or so happily qualified to fulfil its objects. Great is the loss sustained now by the Church, in the removal of one of her best laborers, one fitted, by his character and experience, for the largest measure of usefulnes, and the feeling of the affliction must be the more heavy in view of the small number coming forward to fill up the vacancies occasioned by death.

We join in the condolence of the Vestry at Leesburg, with the afflicted family of the deceased, upon whom this afflictive event must have come with almost overwhelming effect. May they be sustained by that Power, which alone is adequate to such a calamity, and find their consolation in submission to His will, who has said, "Be still and know that I am GOD." At a meeting of the Vestry of Shelbourne Parish, Leesbugh, on Monday the 15th of August, 1853, the following preamble and resolutions were adopted:

Whereas, The Rev. R. S. KILLIN, in his expansive benevolence and fervent zeal, was ever ready to preach the gospel of salvation wherever an opportunity presented, and under the assurance that the church in Leesburg was likely to be closed for several successive Sabbaths, in compliance with an invitation to open the said church, on one or more occasions visited our village for that purpose, and preached several times, with evidently no other object than the desire and love of doing good. And whereas, to our great regret, he was taken ill and ultimately died in our midst; therefore,

Resolved, 1*st.* That whilst we adore the unerring wisdom and goodness of GOD, in all the movements of His providence, and are assured that the most afflictive and mysterious dispensation will eventuate in His glory and the good of His people, we cannot but deeply feel this sudden bereavement, which has taken away from the Church an eloquent and faithful preacher of the Gospel.

Resolved, 2*d.* That we sincerely sympathize with his stricken wife and family, and with the congregation of which he was the devoted pastor, in their sudden and irreparable loss.

Resolved, 3*d.* We are confident the above resolutions but express the feelings of this whole community, of all denominations, as well as of the Church, of which he was a bright ornament.

Resolved, 4*th.* That a copy of the above be transmitted to his widow, and also to the Vestry of his late charge.

GEO. ADIE, Rector.
DR. THOS. H. CLAGGETT, } Wardens.
WILLIAM A. DORRELL, }
JOHN WILDMAN, Secretary.

NEGATIVE RELIGION A NULLITY.—If mere dissent from the Church of Rome be a merit, he that dissents the most perfectly is the most meritorious. In many points we hold strongly with that Church. He that dissents throughout with that Church will dissent with the Church of England, and then it will be a part of his merit that he dissent with ourselves:—a whimsical species of merit for any set of men to establish. We quarrel to extremity with those who we know agree with us in many things, but we are to be so malicious even in the principle of our friendships, that we are to cherish in our bosom those who accord with us in nothing, because whilst they despise ourselves, they abhor, even more than we do, those with whom we have some disagreement. A man is certainly the most perfect Protestant who protests against the whole Christian religion. Whether a person's having no Christian religion be a title to favor, in exclusion to the largest description of Christians who hold all the doctrines of Christianity, though holding along with them some errors and some superfluities, is rather more than any man, who has not become recreant and apostate from his baptism, will, I believe, choose to affirm. The countenance given from a spirit of controversy to that negative religion may, by degrees, encourage light and unthinking people to a total indifference to everything positive in matters of doctrine; and, in the end, of practice too. If continued it would play the game of that sort of active, proselytizing, and persecuting atheism, which is the disgrace and calamity of our time, and which we see to be as capable of subverting a government, as any mode can be of misguided zeal for better things.—*Burke.*

IGNORANCE is the curse of GOD,
Knowledge the wing wherewith we fly to heaven.

—SHAKESPEARE.

AMBITION BEGETS SERVILITY.—No kind of creature in the issue, or through their whole course of life, is further transported from its intended end, than the ambitious or aspiring mind. The port which this bravado is bound for, at his first setting forth, is superiority, rule, or dominion over others, perhaps, his equals by birth, and for good qualities his far betters. But ere he can attain to this heaven of happiness, as he esteems it, he must couch down like ISSACHAR, between two burdens, and take CHAME's curse upon him for his viaticum or loading in his way or journey. He must be a servant to greatness, though in despite of goodness; a vassal to the dispensers of that honor which he seeks; a slave unto the corruption of time, and, in preposterous imitation of our Apostle, he must become all things unto all men, and even enforce himself, against the bent of proud affections, to fawn upon such as can feed him with hopes of honor, to lenify the rotten sores of their ulcerous consciences with a smooth and flattering tongue. If he be a clergyman or messenger of CHRIST that is tainted with this humor, he must become more than a BALAAM to every BALAK; such a one as BALAAM would have been, if the angel had not withstood him: he must set himself to bless where GOD hath cursed, and to curse where GOD hath blessed. There is no part of this servitude of sin or Satan so irksome as this, to an ingenuous spirit, or to a mind fraught with any internal worth, but especially with the knowledge of CHRIST and Him crucified: no slavery of the soul so odious to GOD; none that includes greater enmity or antipathy to the WISDOM and SON of GOD; none that includes greater affinity with Satan.—*Dr. Jackson.*

WISDOM OF CONCESSION.—Peace implies reconciliation; and where there has been a material dispute, reconciliation does in a manner always imply concession on the one part or the other. In this state of things I make no difficulty in affirming that the proposal ought to originate from us. Great and acknowledged force is not impaired, either in effect or in opinion, by an unwillingness to exert itself. The superior power may offer peace with honor and with safety. Such an offer from such a power will be attributed to magnanimity. But the concessions of the weak are the concessions of fear. When such a one is disarmed, he is wholly at the mercy of his superior; and he loses for ever that time and those chances which, as they happen to all men, are the strength and resources of all inferior power.—*Burke.*

LOGICAL CONSEQUENCES.—To pick quarrels with antecedents of good use, whereas the fault lies only in the inference, is a fault too common to controversy-writers in every age. And thus, to spite an erroneous conclusion, the foundations of many useful truths are often overthrown, and new false principles brought in their place, which will bring forth dangerous errors by faultless consequences.—*Dr. Jackson.*

For The Churchman.

THE CHURCH.

The Church of Christ is Catholic, that is, Universal, being designed for bringing all men, everywhere, into a state of covenant-relation to their God, and securing for them a saving interest in the propitiation which Christ made for the sins of the whole world. It is represented in the Bible as the divinely appointed means and instrument for extending to all sorts and conditions of men, and among all nations, the temporal, spiritual, and eternal blessings of the Gospel. "The Communion of Saints," established in "the Holy Catholic Church," presents, in the fellowship of its members, if they sustain it with the sound principles and holy affections, and in the pure spirit, of the Gospel, that appeal to the virtuous sensibilities and sympathies of our nature, which is fraught with the greatest happiness to man in all his social relations. "Unfeigned love of the brethren," is ranked by St. Peter* among the holiest and best of the influences of the Divine Spirit on the regenerated heart, living the life of the true faith of the Gospel. Without it, therefore, there must be insincerity, or at least imperfection, in churchmembership. If such memberhip is of the pure and holy character which the true nature of Christ's Church requires, it will keep charity or love in the mind, by which to test the reality of whatever professions we make of experiencing, or being governed by, the inferior graces of faith and hope.

Nor is this love satisfied with the happiness which the member of the Church enjoys, in the mutual cherishing of it between him and fellow members, who sympathize with each other in love of their common Saviour, and in devout cherishing of the principles and affections, and discharge of the duties, proper to their connection with the Church of Christ. This happiness indeed is great. It is enjoyed in all the kindly offices whereby they can minister to each other's comfort and pleasure; thus imparting a purity and refinement, of which mere worldly considerations can know nothing, to the double blessedness of the mutual duties of domestic and social relations, and of bestowing and receiving offices of charity and mercy.

But the love proper to be cherished and exercised in the communion of saints, has influences extending far beyond the promoting of each others' happiness and welfare by fellow-members of the Church, bound together by the sympathies of their common faith and piety. That charity, often a most important auxiliary in the effectual extending of *spiritual* benefit, which relieves *corporal* and *temporal* necessities, ought to be prominent in the Church, *as the Church*, and to be extended by her to those without, as well as within, her communion. All, however indifferent or hostile to Christ, by erroneous doctrines, or careless or wicked lives, should find in His Church their best friend, filled with sympathy for human suffering, and actively engaged in finding out every grade and sort of misery, and extending to it relief, with a disinterestedness and kindly affection which shows the heavenly origin of the love that prompts it, the energy that enlivens it, and the holy spiritual ends which it has in view.

This true love of the Church also realizes the great object for which it was established, and the trust committed to it, of constantly extending the faith and piety of the Gospel beyond the borders of their present true and consistent profession, or their professions at all. Though nurtured in the communion of saints, and finding there its happiest exercises, this love embraces all of that great family of man, for whose temporal, spiritual, and eternal benefit, the Gospel and its Church were established. The true love of the Church earnestly and affectionately desires to see her go on towards the universal sway of her benign and holy influences, bringing new converts to the Saviour and His Gospel, and making constant inroads upon the ranks of those who bear the name of Christ, but in heart are far from Him, and in life dishonor him. And the more the disciples of philosophy, falsely so called, obtrude their unreasonable, impracticable, anti-christian, and deletrious chimeras for social revolution and re-organization, the more is the true Churchman alive, and earnestly and practically alive, to the importance of helping on the Church in all her legitimate operations for disseminating the practical influence of those principles and precepts whose object is, not to upset the order which the God of nature has established in the world; but, through the mighty power of the God of grace, to make that order contributive to the general and individual happiness and welfare which *it*, in faithful hands, is the best means of subserving.

Holy Scripture, ancient authors, Catholic tradition everywhere and at all times, the common consent of professors of the Christian name, and the genuine sensibilities and sympathies of true piety, unite to declare that that cannot be a right estimate of religion, and true love of it, which has not the heart set upon the constant increase of its influences in bringing glory to God and good to man. In all the wickedness which the true Christian, in other words the true member and friend of the Church, sees and hears around him; in all the evils that flow from superstition, false doctrine, heresy, and schism, adopting the Christian name, and claiming to be of the Christian Church; in the wide-spread mischiefs of infidelity; in the degrading and demoralizing influences of worldliness and spiritual indifference; and in the monstrous sway which false religions bear over the greater part of the earth; he feels that there are before him constant motives, and strong reasons, which he cannot and would not resist, for letting the love of Christ and His Church constrain him to pray for the perpetual energy of the Holy Ghost to rest upon that Church; to give its officers and members a right judgment how it may best and most effectually do the great work thus imposed upon it; and to stir up their wills to take each—liberally, devotedly, earnestly, unweariedly, disinterestedly, and in true faith and piety—his proper part in that work.

The duly constituted instruments and agents of the Church for accomplishing this work, should command the respect of her ministers and members; who should—and if they have right views of the Church, and right affection towards her, they will—do what they can to promote their efficiency and success. To enable us of this portion of Christ's kingdom thus to show our loving fidelity to Him and His Church, such instruments and agents are before us seeking and deserving the aid and encouragement of both pastors and people.

Its *parochial organizations*, as far as they extend—viewed in their proper light, not merely as human societies, and civil corporatians, but as part of that great spiritual body, the One Catholic and Apostolic Church, organized for the more efficient prosecution of its proper care and guidance of the souls of men—should be considered, and sustained, and liberally furthered, as means of bringing the holy functions of Christ's ministry to bear upon the maintenance and increase among its members of evangelical faith, hope, and charity, for their own "daily proceeding in all virtue and godliness of living," and for the diffusion of the same precious blessings, through their means, socially and individually. The main anxiety of the true and loving Churchman is to see his parish efficient for good among all sorts and conditions of men; going before the Saviour to prepare His way in the enlightening of the understanding, the interesting of the heart, and the guiding of the life, *towards Him*, among all within its reach. In all that relates to the parish, the means, and motives, and objects, of those connected with its support, government, and operations, should be holy. They should work in the true spirit of evangelical faith, devotion, and charity; laying aside worldly policies and ends, and eschewing all ungodly jealousies, strifes, and animosities.

The end had in view by every parish—its pastor and people—should be the state of things provided for, and supposed, in the standard of the Church's doctrine and duty—Daily Morning and Evening Prayer; weekly, indeed daily, Communion; the special hallowing of Sundays, Holy Days, and Litany Days; the faithful preaching of the Gospel; Catechetical Instruction, "openly in the Church", to as many "children, servants, and apprentices" as "the fathers, mothers, masters, and mistresses", of the parish have to send "to the church, at the time appointed obediently to hear and to be ordered by the Minister"; "both public and private", pastoral "monitions and exhortations, with all faithful diligence, as well to the sick as to the whole, as need shall require and occasion shall be given;" and "*search for* the sick, poor, and impotent people of the parish, that by" pastoral "exhortation, they may be relieved with the alms of the parishioners or others": Christ's sick and poor should never be left to the cold charity of the world: the sick and the poor among even the worldly and the wicked, should find the Church the best friend to their bodies as well as their souls. The extent to which the Church's members' love for her should carry these her blessed influences, is intimated in her farther counsels, that her pastors "*seek for* Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ forever;" and that they "bring again the outcasts," and "seek the lost."

The true, and truly devout and loving, churchman, will do all that he can, in prayers, in good example, in earnest effort, and in liberal contributions, to secure such sufficiency of pastoral devotion to "this one thing," and such aid and co-operation of members of the Church in their proper sphere, as may do all man's part in making his parish a blessing to its own members, and to all others within its legitimate reach and influence.

And who can doubt that, this being done in the true faith and piety of the Gospel, and in the spirit of evangelical allegiance to the Church—the ears of the Lord of Sabaoth will be mercifully opened to her daily prayer, "Send down upon our Bishops and other Clergy, and upon the Congregations committed to their charge, the healthful Spirit of Thy grace; and that they may truly please Thee, pour upon them the continual dew of Thy blessing?" A parish may thus be expected to be a peaceful happy brotherhood within itself, bound together by the ties of true christian love, ever seeking the good of the Church in soundness of principle, and earnestness and disinterestedness of devotion; walking together in the ways of God's laws and the works of His commandments; and ever cherishing, in mutual sympathy, the faith, holiness, and virtue of the Gospel: a blessing also to its whole neighborhood; the efficient friend of all within its reasonable reach "who are any ways afflicted or distressed in mind, body, or estate;" and a centre whence the holy influences of evangelical piety and morality will spread around.

The Christian love thus cherished will not fail to be diffusive, and the Christian energy aggressive. It will seek the Church's duly constituted instruments and agents for extra-parochial devotion to the cause of Christ and the Church. Such instruments and agents we have among us. A future opportunity may be taken to consider them.

B. T. O.

* 1 St. Peter i. 22.

For The Churchman.

"NOTES ON THE CELEBRATION OF DIVINE SERVICE."

Rev. and Dear Mr. Editor: Such is the title of an article in the July number of the *New York Ecclesiologist*, which has just come to hand. I saw the heading with interest, and proceeded to read it, hoping to find both profit and pleasure. I am sorry to say I was much disappointed. The law is laid down with the utmost positiveness. *Must, should, ought, will*, and other directory words are freely employed, but, as we shall presently show, with more dogmatism than reason. One would imagine he was perusing a rescript of the whole bench of Bishops of the Anglican Church, and behold it is taken from "The Churchman's Diary," published in London, and, it would seem, anonymously. We may, as a preliminary, inquire who it is that takes upon himself to speak thus *ex cathedra* to Priests, Deacons, and Laymen before we humbly respond "a vermillion edict—let it be obeyed."

It would be impossible to mention everything I consider objectionable or of doubtful propriety, in the present communication. I must not be understood as approving everything I pass over.

At the outset we are told, "The **whole service* (unless portions are 'sung') *should be said*, i. e., *recited musically* on a single note." And further, "the sentences both at the beginning and in the offertory are to be regarded as *Antiphons*, and *therefore* should be distinctly and clearly enunciated." Now the rubric in the English Book directs that "the minister shall *read* with a loud voice" one or more of the opening sentences, evidently that the people may hear them and be prepared for the following exhortation; and whether regarded as *Antiphons* or not, they must be read distinctly. It is true that the rubric before the sentences for the offertory directs the Priest to *say* them, but immediately after them follows another rubric, commencing "whilst these sentences are in *reading*." The Church then has left it optional to the minister whether to read "musically" or naturally, and the custom of the Church for 300 years admits of either mode. What then authorizes an anonymous publication to lay down the rule that one only is permissible. If my neighbor chooses to intone the whole service, let him, and welcome, but he has no right to say that *I should do so too*.

We are told that when persons in sickness desire the prayers of the Church, the name should always be mentioned the *first* time. I consider this both objectionable and useless—objectionable because most persons are unwilling to have their names paraded in public, and it might cause very unpleasant alarm and surprise; and useless, because if there were some five or ten sick, as is often the case in a large parish, it would be almost impossible to recollect who were meant and who were not. It would therefore come to this, that "several sick persons" were prayed for, a notice which the present practice gives with sufficient clearness. This indeed is a small matter, but I mention it to show the strange proneness of the *Note-writer* to make his private notions the law of the Church.

He says that in the Litany "Let us pray," *is not addressed to the people*. In this he differs from Wheatley, who gives very good reasons *why it is*; and as the people say *Amen* after both the prayers, I must agree with the latter author.

For the edification of my clerical brethren who may not see the paper I am noticing, I give the following directions as to posture at the Holy Eucharist. The officiating "Priest is to stand *at*, i. e., in front of the altar, at the north side, *facing southeast*. Clergy acting as Gospeller and Epistoler, whether Priests or Deacons, should kneel below the *foot-pace, facing eastward*." If they want to know the *why* and the *wherefore*, they must apply to the learned Editor of the *Ecclesiologist*, who will doubtless give a satisfactory elucidation.

We are told that the Exhortations which come after the Prayer for the Church Militant, *need* only be used when it is wished to give some "special warning" to the people. The English rubrics are somewhat contradictory as to the time of giving the notice, or else require two separate notices. But the rubric preceding the first Exhortation expressly requires that when warning of the Communion is given, that Exhortation *shall be read*, the sermon being ended; but in case the minister shall see the people negligent to come, the other *is to be used*. I opine that the *dictum* of this unknown ritualist would hardly avail an incumbent against the penalties of an Ecclesiastical Court, did he follow this injunction.

We are instructed that in the *Ter Sanctus* the people should not join until the words "Holy, Holy, &c." The rubric in our Communion service settles the usage the other way so far as we are concerned.

"After the Consecration [the Priest] *will immediately* cover them [the Elements] up." I know this is the rule in the Romish Church, and I heard it remarked by eye witnesses that they had seen Newman and others do so before they went to Rome. But the Church of England (and our own) has ordered nothing of the kind, and I should like to know if the usage prevails to any extent in England. I do not remember ever to have seen it practiced among ourselves.

"It is convenient in order to prevent accidents to give *the sacrament* into the palm of the hand." How can the *cup* be given "into the palm of the hand?" it would be the very best way to upset the contents. The writer seems to have the element of bread chiefly in his mind, and perhaps the "*porrigit sacramentum unicuique*" of the missal, where the consecrated wafer is the *sacramentum*. This aping of Popery, however, is out of place in "Notes for the due celebration of Divine Service." Bishop Hobart recommends the delivery of the bread into the palm of the hand on the ground of reverence and convenience, and I have always followed the direction. Perhaps the best way of receiving the cup is with *both hands*—more steadiness in holding the chalice is secured, and the appearance of reverence is greater.

We are taught that in baptism it is an ancient custom for the priest *to make the sign of the cross* in the water at the words "Sanctify this water" in the prayer of consecration, as he *commonly does* upon the elements in the other Sacrament. It was so directed in the first book of Edward VI., and I should not have grieved had it been retained. It was, however, afterwards struck out; and the doing so now would be an unauthorized addition to the Service. Nor do I believe that the English Priest *commonly* makes the sign at the consecration of the Eucharist.

"Water *should* be poured on the child at the mention of each several name of the Blessed Trinity." It was so directed by rubric in the first Book of Edward, but was altered in the second to its present form. The practice is often observed, and, doubtless, may be with propriety; but it cannot be made obligatory.

We are taught that in Private Baptism, as in all private ministrations, the "Priest *will take* with him the same vestments that he uses in Church." This admits of discussion as to its propriety; and in practice (among us especially,) it would be very inconvenient.

In Confirmation, the writer says:—"The question asked before is intended to satisfy *the congregation* that the candidate is *in earnest*." This is a feeble and indefinite way of stating the truth, and by no means comes up to the idea of the Church; which is, to require the solemn profession of the faith of Christ, and the "public stipulation of a good conscience" from each person who comes to renew his or her baptismal vows in this Apostolic rite. We suppose, too, that the Bishop is to be "satisfied" as well as the congregation.

Next we have the following extraordinary piece of mystification:—

"The object of the Office for the Visitation of the Sick is to *prevent* the departure of any baptized person out of the world *without the Church's blessing*. Should the sick person be already in a state of grace, and in the habitual use of the privileges which the Church provides, he will be, of course, at once entitled to it. If not, the business of the Priest is, after the manner here laid down, to effect his reconciliation."

Let the reader, after he has pondered and wondered over these enigmatical directions, turn to the provisions which the Church has made in the Offices for the Visitation and the Communion of the Sick, and he will be much more enlightened as to the actual interest of the Church, and the duty of her ministers. It is to be devoutly desired that these admirable Services were studied and meditated upon continually by Churchmen in their hours of health and strength—they would be the better prepared for periods of sickness and the hour of death. I would remark that the Church teaches her children not to look for and rely upon her *blessing*, but upon the mercy of God, through Christ, to be obtained through the required internal qualifications, and the appointed means.

We are next told that "the *accustomed* form for making a confession is as follows"—and then comes an adaptation of the Popish *Confiteor*, "*to be said kneeling*." I should like to know who made this *customary* in the English Church, to say nothing of our own, and how, in perhaps a large majority of cases, a sick person would, without injury, be able to *get upon his knees* to say this formula, when he joins in the prayers prescribed by the Church, and even receives the Holy Communion in a recumbent posture. I conceive that if the sick person finds "his conscience troubled by any weighty matter," the most simple and direct way of unburthening himself would be the best, without repeating, a literam, the *mea culpa, mea culpa, mea maxima culpa*, in Latin or in English.

In truth, this part of the ministerial office is one of the most painful and difficult of its duties;—requires great judgment and experience, tenderness and firmness, and the manner of its execution varies according to circumstances. That judicious and well-considered suggestions as to its proper discharge would be highly valuable, I freely confess, but the vague and superficial treatment of it in the passages above quoted is worse than useless. Far better were it to study the explicit directions, and imbibe the pious sentiments and the parental spirit of the Anglican Church, as displayed in these offices.

There are several points, Mr. Editor, of a still more objectionable character, in my view, which have not yet been alluded to. I must, therefore, crave your indulgence for another communication, when I hope to complete all that I have to say. I shall only observe, in conclusion, that while I freely allow others to have their opinions, especially in ritual matters, and rejoice when their exertions throw light upon our path, and render the performance of Divine Service more attractive and solemn, it is not to be tolerated that unknown and irresponsible writers take on themselves to pronounce, with more than Papal authority, what their brethren in the ministry must do, and what leave undone, because they choose it.

W. N.

* The *Italics* here and in other quotations are my own.

For The Churchman.

August 27, 1853.

Mr. Editor: As the General Convention is to sit in New York in the course of a few weeks, will you allow me space in your paper to urge upon the Churchpeople in that city a little more hospitality than they have been wont to show towards the members of these Conventions? If I am correctly informed, no provision is made for entertaining the clergy and laity in private houses, but they are suffered, except those who have personal friends in the city, to go to the hotels and boarding houses; thus being subject to an expense, from which, considering the object of their visit to the city, they should be exempt. A reverend gentlemen, high in position in the Church, tells me that during his whole attendance at one of the Conventions in New York, the only civility he received from Churchmen there, was an invitation to tea on one occasion at the house of a clergyman! I take it for granted then that he was boarding at a hotel and paying his own expenses. Is this New York hospitality? If so, it is of a very cheap kind.

Let me now state a case in contrast, which will show what Southern hospitality is. In May, 1852, the Presbyterian General Assembly (Old School) met in Charleston, S. C. The members, both clerical and lay, became the guests of the citizens, not only Presbyterian but Episcopal, and for aught I know, Baptist and Methodist. The members of the Assembly were not allowed to be at any necessary expense, and even when they desired to leave the sessions and go to any part of the city, they were not permitted to walk, but carriages were kept in waiting for their service. If such whole-souled liberality cannot be expected in New York, may it not be imitated to some extent? Are there not enough Churchmen in the city able and willing to entertain in their families for two or three weeks the two or three hundred members of this Convention? For the honor of the city and the Church, I hope so. Do, Mr. Editor, let us have an editorial, spurring up your citizens to their duty. The noble-hearted Editor of the *Courier and Enquirer* hinted at this subject recently in his paper. Will he not take it up again?

Carolus.

CONVOCATION.

Convocation was "continued" from February 16 to August 18. Its last session was a memorable one. The Upper House, as our readers will not have forgotten, appointed a Committee of its own body to consider an important matter—the right of stipendiary curates to vote for Proctors in the Lower House. That Committee has, it is generally understood, met, and prepared a Report on the subject. Now, the mere fact of a Committee being ordered to report implies, from the very nature of the case, a meeting of the body to whom it is to report. In other words, the last session of Convocation guaranteed its successor. At the same February meeting, the Archbishop of Canterbury took upon himself to refuse to go into a question of the gravest consequence—the right of the Colonial Bishops to seats in the Upper House; and he also, by his plenary authority, declined, in the face of a protest signed by the most distinguished of his suffragans, to take into consideration the disputed point of the validity of an adjournment *sine consensu fratrum*. Here matters have rested for six months. As to the likelihood of an actual session on August 18, opinions differed. For ourselves, we never took the trouble to form a conjecture on the subject. To say the truth, we were not especially anxious for an active meeting of Convocation at the present moment. Public attention is rather jaded and fagged at this season of the year. Common consent excludes important business either of Church or State from the month of August. We should not have disturbed the Archbishop of Canterbury's judgment if he had thought it right to let Convocation tide over till next spring. Anyhow, we knew that, as things were, we could not resist his Grace's discretion or indiscretion. He has assumed the power—and until his right to that assumption is formally questioned, we cannot contest the exercise of the power—to prorogue the session of Convocation on his own hyper-Papal authority; and we left it to his Grace's wisdom—or, at any rate, to his own responsibility—to do as he pleased. To permit Convocation to complete, or to go on with, the work it had in hand, would have been the natural, decorous, and respectful course. So far as Convocation has done anything, its work has been eminently characterized by moderation, and by the total absence of angry and party feeling. If, therefore, mere duty to the Church, an earnest and anxious sympathy with its honest efforts to do its own spiritual work, to correct its practical anomalies, to extend its influence, and to assimilate its functions to the requirements of society—if such common-place motives as these had displayed their influence on the present Archbishop's metropolitan career, we should have conjectured that his Grace would have gladly assented to Convocation's setting to work yesterday.

But, to say the truth, we had no such anticipations. We really did think that his Grace would use the power which he had assumed. Such a step would not be inconsistent with Archbishop Sumner's whole system—to dignify by such a term what consists in simply doing nothing. What we reckoned upon was obstruction—we did not make up our minds for rudeness. We expected a bland and amiable refusal to stir. We counted on an injury, but we have got an insult. As to his Grace's resolution to prorogue Convocation—or rather, to retard its immediate activity—we care not two straws about the matter. We can very well wait. Whether the business is dispatched in August or in February, is utterly immaterial. Neither the present Archbishop, or fifty such as he, can, in the long run, resist the Church's will; and he must be indeed a bad reader of the times who does not see which way the current of public opinion sets. We do not ask his Grace to enter into such considerations, or to measure his own powers against the mind of the Church of England. We looked for a dull resistance to the onward sweep of the Church's recovered life and strength—we expected the broom and mop to be in requisition to wash out the intrusive Atlantic. But we must say that we did not expect that Dr. Sumner would, in the partisan Primate, appear to forget his own kindness of disposition, and suffer his officials to forget the English gentleman.

The Archbishop will probably say that he really did announce his intention to prorogue Convocation. We are perfectly aware that, two or three days ago, an unofficial paragraph appeared in an evening contemporary to this effect. But can it be believed that his Grace never directed this his intention to be communicated to that very dignified and important official, the Dean of Ely, who is the Prolocutor of the Lower House? Is it credible that his Grace and his officials never condescended to announce this prorogation in any recognized organ, such as the *Ecclesiastical Gazette*, or in any formal way—that the resolution itself was locked up in his Grace's own bosom till this present week, and then oozed out in a scrap sent to a newspaper? Whether his Grace communicated his purpose to his suffragans, we are not aware. If he did, this consideration only makes the disrespect shown to the Lower House more glaring; but the only persons apparently entrusted with this portentous secret were the Archbishop of Canterbury and a pew-opener belonging to Westminster Abbey.

Deans, Archdeacons, Divinity Professors, Canons, and Proctors assemble at the Convocation-house, in obedience to their summons, at the ordinary hour of meeting. Hundreds of miles have these gentlemen traveled, at great cost and inconvenience, to discharge their bounden duty to the Church, and in obedience to the Archbishop's own writ. For five mortal hours are these gentlemen permitted to loiter in the Jerusalem Chamber. They meet at 10 o'clock. The Archbishop breakfasts—the Archbishop takes luncheon—the Archbishop concludes his correspondence and the morning papers—the Archbishop's Registrar loiters into town at midday from his villa. The Prolocutor of the Lower House humbly implores the said Registrar to inform the "inferior clergy" at what hour his Grace would emerge from the mystic sanctuary of Lambeth, but the Prolocutor takes little by his question. Mr. Registrar Dyke does not condescend to answer the Prolocutor either by letter or in person. The abbey porter and his Grace keep the awful secret; and at 3 o'clock his Grace appears and prorogues the Assembly. One spark of good feeling we are bound to remark. The Prolocutor, the Dean of Ely, was scarcely permitted to conclude his dignified remonstrance, when the business of the day was coarsely interrupted by Registrar Dyke commencing the writ, "In the name of God," &c. The Archbishop, we are glad to say, checked this insufferable rudeness, which was neither in the name of God nor of common decency, and then commenced an excuse for not having announced his intention to prorogue, or named the hour of prorogation.

Now, as we have said distinctly, we are not going to contest, in the present state of the case, the Archbishop's *assumed* right to prorogue. We happen not to be of those who were so very anxious for much work yesterday. Our columns have contained no appeals on the subject, nor any recommendations of such a course. We can speak the more plainly of the mistake which has been committed, because we are not of those who were so very importunate to make controversial capital out of this session. To say the truth, we have sufficient confidence in our cause to let it wait for a month or two. We reserve, therefore, all consideration of the *matter* of the Archbishop's determination to postpone the action of Convocation, and confine ourselves at present to the *manner* which his Grace has selected of doing the thing. And as to this we can afford to pass it over. His Grace's contumelious treatment of his brethren is sufficiently avenged by the apology which the circumstances extorted from him. He has shown himself to be ignorant not only of what is "generally understood" in the Church and the world, but of other matters which of course we expect to find appreciated in those invested with his Grace's high station. But, as we have said, for the Archbishop of Canterbury to have felt himself compelled to apologize for an act of personal discourtesy to the Prolocutor of the Lower House—and not only to offer an apology, but such an apology—makes us very anxious, if we could, to forget, and to ask others to forget, an event which reflects discredit, not only on an individual, but on the Church over which he presides.—*Evening Journal.*

THE CHURCHMAN.

NEW YORK, SEPTEMBER 10, 1853.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.
No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

Our readers will have to excuse us from our usual editorial this week. The fact is, a huge, unsolicited, intrusive boil has established itself on one side of our face, and turned our countenance and vision so awry and askew, that we cannot possibly find our way through an editorial. Should we undertake the thing, we should be sure to go round and round, instead of going straight ahead. And if our news should not happen to read very straight, the reader will please be assured that the fault is not in the news itself, but in the making up. The work was done in a state of most exquisite sensibility; not to mention that we had only one eye to do it with, the other being all boiled up.

We especially regret our delectable disablement at this time, as our desire and purpose was to speak at length touching a most important and instructive document that has been lately put forth by the Hon. Murray Hoffman, entitled, "Notes upon the Penal Law of the Protestant Episcopal Church; with a Draft of a General Canon." We are not now in a condition to urge how much the Church is indebted to the learned gentleman, for his former, and especially for his present endeavor to improve her jurisprudence. Perhaps, after all, the best thing we could do in any case, would be to give our readers portions of the work. For the present, we must be content to produce a part of the chapter on the "Trial of a Bishop."

The history of the Legislation of the Church upon the subject of a trial of a Bishop, is so fully stated in the *True Catholic*, that the author gladly avails himself of it. It will be seen that considerable fluctuation in a material principle has been exhibited.

The Canon of 1841, and that of 1844, vests the power of presentment in the Diocesan Convention, and in three Bishops. The proposed canon of 1847 and of 1850, takes away the power to present from the Bishops, except in the case of heresy or doctrinal error; vesting the authority in a single Bishop. In other cases the power is left exclusively to the Convention. Thus, with the exception noticed, the Church at large would have no organ to represent it in proceeding against a Bishop.

The serious questions are whether this is right in principle, and whether it will not form a strong practical difficulty in procuring the adoption of the canon. Certainly the organ selected in the canons of 1841 and 1844 to act for the Church at large, is so objectionable in theory, and so deplorable in its operation, that I believe it is almost unanimously condemned.

That the selection of three Bishops to examine charges should be left to accusers, possibly bitter enemies—that they should be empowered to hear *ex parte* allegations—that they should be justified in personally searching out evidence on which to proceed—that they should be the Presenters to attend and conduct a trial, with all the weight of their character and stations, is absolutely shocking to the moral sense. No language can be too strong to condemn it.

The eminent framers of the proposed canon of 1850 swept away this office from the Bishops entirely, and left the Conventions to exercise it exclusively, except in cases of heresy and false doctrine.

Within the last month a project of a canon for the trial of Bishops has been issued, the authorship of which the readers of the *True Catholic* will trace to a very eminent source.

In this project the right of presentment is primarily placed in the Conventions in every case, except for heresy, schism, or false doctrines. But this right is not exclusive, where the charge involves crime or immorality, or a violation of the constitution and canons of the General Convention. In these instances, the decision of the Convention against a presentment is not final, but application may be made upon the same charges for an enquiry by the three Junior Bishops entitled to a seat in the House of Bishops.

The project therefore recognizes, as to this extensive and important class of cases, the demand of the Church at large to be represented by an organ of its own, in examining accusations against a Bishop. My own observation leads me to conclude, that no plan which entirely rejects this principle in such cases, will be acceptable to the Church.

Apart from this objection to the scheme of the canon of 1850, other objections exist against the vesting this power in a Diocesan Convention, of no trivial nature.

Upon the Project of a canon two observations occur as deserving consideration. In the first place, it is attended with the evil and delay of a new trial for the same offence. As notice is to be given to the accusers and accused it is obvious that the contest will be strong and earnest before the committee and the Convention. It is then to be renewed before three Bishops. The former testimony may be retaken—the former, and new witnesses produced.

In the next place, there does appear to be a radical objection to clothing a legislative body, numerous, swayed by momentary impulses, and urgent to finish their labors, with what after all is a portion of judicial power. The separation of legislative from judicial offices and duties, is a fundamental principle of political science. It is founded upon the deepest reasoning, and the soundest lessons of experience.

THE CHURCH AT HOME.

New York.—All whom it may concern are referred to the notice in another column, announcing that the Annual Convention of the Diocese is to meet in St. John's chapel, New York, on Wednesday the 28th inst., at 10 o'clock, A. M.

Between the 17th and 28th of August, inclusive, the Rt. Rev. the Provisional Bishop held confirmation in twelve places in the northern part of the Diocese, and gave the Apostolic rite to 123 persons. The largest number confirmed at any one place was 23, at Trinity church, Plattsburg. At St. John's, Ogdensburg, 21 were confirmed. On Thursday the 18th, the Rt. Rev. Prelate laid the cornerstone of a chapel at Bouquet, near Essex, and delivered an address. The chapel is to be built after designs by Mr. Upjohn. The site is amidst a cedar grove, on a sloping margin of the Bouquet river, and under the shadow of mountains that love to veil their heads in clouds, where all the language of nature is a silent invitation to prayer and praise. On the 17th, the Bishop was at Ticonderoga, or old Ti, as it is apt to be called, which, in our boyhood, used to be regarded as one of the hardest places anywhere in that region. The notorious Mr. Burchird once had a most obstreperous revival there, shaking the place to its foundations, putting a large number through, and threatening to leave the character of the place thoroughly renovated. From what is now said, it would seem that his presence scorched the spot, and rendered it more barren of good than ever. There being no church nor clergyman there, arrangements were made for holding the services in the Baptist meeting-house; but many people thought they were to be in the Presbyterian meeting-house, and went thither accordingly, thus missing the services. However, there was a fair congregation at the Baptist house, and five were confirmed. A correspondent of the *Church Journal* has the following paragraph touching the place:

Ticonderoga is situated on the southern verge of Essex county, at the outlet of the waters of Lake George. The features of natural beauty are really exquisite. But its wooded hills, its winding vale, its transparent waters leaping in cascades down to the lake, are in mournful contrast with its moral desolations. The Presbyterian house of worship is deserted; the life has departed from its congregation, and the people are scattered. The Baptist meeting-house is the very smybol of religious decay and religious ugliness. The few members of the Church in the village and the surroundihg country, are destitute of a shepherd, and without a fold; while the people at large are relapsing into religious indifference, or something worse. Unless the Church can send a Missionary to gather this community within her enclosures, it should seem that they must unavoidably become the prey of infidelity. It requires only the presence of an energetic and prudent Missionary to gather congregations for the Church at Ticonderoga, Crown Point, and Port Henry. The presence of the *man* would call forth the people. Once interested, they would doubtless provide the means.

On Tuesday the 23d, the Bishop was at the village of Hogansburg, where the Rev. Eleazer Williams, missionary to that place and to St. Regis, has for some time been engaged in translating and superintending through the press such parts of the Prayer-book as are of most frequent use; the design being, if practicable, to establish a church for the Indians at that place. Services were held in the Methodist meeting-house; the Bishop preaching and confirming 2 persons. The sermon is said to have been an able and lucid discourse, from the text,—"Beloved, now are we the sons of God," setting forth the nature, duties, and blessings of Christian worship, the doctrine of Baptismal Regeneration, and the views of the Church touching sacramental and spiritual influences, and human responsibility. The sermon was interpreted to the Indians, in substance, by the Rev. Mr. Williams, whose skill in the work was greatly admired. The Bishop then made a brief address to the Indians, which was also interpreted. The following is a report of his address:

My Children—It gives me great pleasure to come to see you, for I have heard frequently of you, through my friend, the Missionary. I have known him long, and he has interested me in you.

My Children—Since I have now seen you, and been where you are, I shall think of you with increased affection, and bear you in my heart, and remember you more earnestly in my prayers, that you may be converted and saved; and I shall strive to do you all the good in my power.

My Children—We come to teach you the truth as we ourselves have received it from God, who took our nature, and came on earth to die for us, and to set us an example.

My Children—There may be differences among us in respect to religion, and some of us may think one thing and some another; but whatever may be our views and feelings in other respects, there can be no difference in this, that we should love the Lord Jesus, and seek to learn the will of God and follow the example of Christ.

My Children—I beseech you, then, to take that blessed example of our Lord and Saviour Jesus Christ, and look at it in all things, and endeavor humbly to follow it; to be temperate, to be pure, to be honest, to be prayerful, and, in a word, to obey every command which your conscience tells you (and your conscience, enlightened by God's Word, will tell you, if interrogated faithfully) is that of the Lord Jesus.

My Children—By this course of conduct you will be made happier. In this life you have many sorrows; but if you will persevere in the course of goodness which I have set before you, all happiness which can be enjoyed in this world will you possess.

My Children—And better too than happiness in this world will you enjoy, viz., happiness in the life to come. Living a life of faith—for only through faith in the Lord Jesus Christ can we be saved—you will, after the sorrows of life and the pains of death, depart to God. Abide then in the faith of Christ, for thus only can we live when we die.

My Children—I shall now end the few words I have to say to you; and, in ending them, I will add, that it has been a great pleasure to me to see you face to face, to hear you sing, to join with you in worship with my spirit, for, though I cannot understand your language, nor many of you mine, we are all children of one common Father, who is in Heaven; and we can in concert lift up our hearts in adoration to Him who reads the heart, and hears us in whatsoever language we may speak.

My Children—I will now bid you farewell; and pray you to remember that you have a spiritual father, who loves you, and prays for you, and desires your welfare; and if there be any way in which I can serve you and advance your happiness, I shall be glad to hear of it through the Missionary, or through the friends whom I see now around you. I commend you to God, and bid you farewell.

After the departure of Bishop Wainwright, the leading citizens of the village had a meeting, and set forth an address to the Bishop as follows:

Rt. Rev. and Dear Sir: We, the undersigned, inhabitants of the village of Hogansburg, would respectfully beg to express our great pleasure with your recent episcopal visitation, and our desire that a parish may be organized and a church erected in this place. Ground in a very advantageous position is offered both for a church and parsonage, in two opposite lots; and as soon as we receive your favorable reply, will be secured by deed to the Protestant Episcopal Church. The inhabitants of the village, you well know, are not able to do much, but they will do what they can, and we trust that you will sanction an application to wealthier portions of the Church, for the purpose of erecting a church edifice and a parsonage at this place, and establishing a parish upon a secure footing.

On Tuesday the 30th, the Bishop laid the cornerstone of Trinity chapel, at Sharon Springs, and made an address.

Massachusetts.—The Rev. G. W. Porter, late rector of St. Mary's church, Dorchester, has issued a circular, proposing to open a Young Ladies' School in the new building at the corner of Washington and Bedford streets, Boston. To our eastern friends who know Mr. Porter, a simple statement of the fact will be enough. He is a competent, diligent, true-hearted man; and we cordially wish him success, more for others' sake than his own. His residence is still in Dorchester, where any letters will find him. The school is to be opened on the 10th of Sptember.

Rhode Island.—The Rt. Rev. the Assistant Bishop of Connecticut held a special ordination in Grace church, Providence, on Tuesday the 30th, admitting the Rev. Messrs. E. L. Drown, E. P. Gray, and W. H. Mills to the Priesthood. The candidates were presented by the Rev. Mr. Taft, the Rev. Messrs. Hathaway and Vail also taking part in the ceremony. The sermon was by the Bishop. There were 16 clergymen present, besides the Bishop and the candidates.

Connecticut.—The Rt. Rev. the Bishop of the Diocese held a special ordination in Christ church, Hartford, on Sunday the 28th, admitting Messrs. J. T. Huntington and W. H. Studley to the Order of Deacons; the former being presented by his father, the Rev. E. Huntington, the latter by the Rev. Dr. T. W. Coit, who also preached the sermon.

Western New York.—The cornerstone of Trinity church, Warsaw, was laid on Thursday the 19th ult., by the Rev. A. D. Benedict, the Bishop of the Diocese not being able to be present. The Rev. Dr. Bolles, of Batavia, was to have delivered an address, but had hardly more than begun, when a shower obliged him to give it up. For our own part, we cannot regret this, as the Rev. gentleman has in consequence promised a copy for the press. The building is to be of wood, after a plan of Mr. Upjohn's, in his Rural Architecture.

The cornerstone of St. Paul's church, Havana, was laid by the Hon. Charles Cook, on Thursday the 23d ult. The church is to be built entirely by Mr. Cook, the cost being estimated at about $12,000. The *Havana Journal* gives the following short account of what it is to be:

The building is a brick superstructure, standing upon a very substantial foundation of stone. The windows are to be stained glass, and the chancel window is to be rich and imposing. It has a light, airy basement, designed for a lecture and Sunday school room. The building is 40 feet wide and 74 feet deep, measuring from the front door to the chancel window, and will seat 250 to 300 persons. In architectural appearance and the style of finish, it will not be surpassed, if equaled, by any similar edifice in the southern tier of counties. It has a beautiful location at the head of South-street, and will be an ornament to that neighborhood and the village.

New Jersey.—The Court of Bishhps met, according to appointment, in Odd Fellows' Hall, Camden, on Friday the 1st, at 10 o'clock, A. M. On being called to order by the Senior Bishop, the following were found to be present, —Bishops Brownell, Burgess, Chase, Doane, Eastburn, Elliot, Freeman, Johns, Kemper, Lee, McCoskry, McIlvaine, Meade, Otey, Polk, Potter, Rutledge, Upfold, Wainwright, Whittingham, Williams; 21.

Prayers being read by Bishop McCoskry, the Presiding Bishop then stated that he had called the Court to meet at Camden, because a room had been engaged there for the purpose by the Rt. Rev. Presenters; but that, if the motion were made, he was willing to vote for removing to Burlington. He also announced that, in accordance with the rules of the Court, the sessions would be private; whereupon all retired except the Bishops. The reading of the Presentment was then proceeded with, which lasted till 1 o'clock, Bishop Wainwright acting as Secretary. The only item having the face of novelty is said to be one in Specification 25, charging Bishop Doane with "procuring one Michael Hays to endorse notes to the amount of more than a thousand dollars, for the accommodation of himself, in order that the said notes might be discounted, for which endorsements he paid, or engaged to pay, said Michael Hays at an exorbitant rate, to wit: often at 20 per cent. per annum on the several sums for which said notes were drawn, thereby violating the laws of New Jersey, when said endorsements were made, *becoming guilty of usury himself*, and *inducing said* Hays *to incur equal guilt*—all which was immoral, and unbecoming a Bishop."

The Counsel of both parties were excluded along with the rest of the public, on the ground that no Counsel is to be recognized till the preliminaries are settled, and the Court proceeds to the trial itself. E. F. Chambers of Baltimore, and W. M. Meredith and G. M. Wharton of Philadelphia were reported as being on the ground to act es Counsel for Bishop Doane. The Committee of the Diocese of New Jersey were also on the ground, but not admitted to be present at the session of the Court.

The Presentment having been read, Bishop Whittingham offered a resolution, to the effect that the charges had been disposed of at a previous Court, and that the Committee of the Diocese be now heard. This was objected to, as being equivalent to a quashing of the Presentment; and as a motion to that effect could only come from the Respondent, Bishop Doane asked time to consider whether he would make it. A motion that the Court should remove its session to Burlington was under consideration. when the Court adjourned to the next day.

The Court re-assembled at the same place on Friday morning, at 10½ o'clock; Bishops De Lancey, Green Hopkins, and Smith being present, in addition to those of the previous day. Prayers being read by Bishop Smith, and all but the Court having withdrawn, Bishop Doane made an eloquent appeal to the House to throw the doors open to the public, and closed by offering a resolution to that effect; and then withdrew to await the decision of the Court. Thereupon followed a long debate, which ended in the Court refusing to open the doors. Bishop Whittingham then renewed his motion for hearing the Committee of the Diocese; which also gave rise to a warm debate, lasting till the hour of adjournment.

The Court having met again on Saturday morning at 10 o'clock, and prayers having been read by Bishop Otey; Bishop Doane called attention to the fact that a small side-chamber adjoining the Court-room was occupied by the Counsel for the prosecution. This was giving them an advantage denied his counsel and friends. He thought that if the doors were not to be opened to the public, they should be closed against all alike; and he protested against proceeding till the chamber were cleared.——The Rt. Rev. Presenter Meade objected to this, alleging that the chamber had been rented by the Rt. Rev. Presenters, and was occupied by none but their Counsel.——Bishop Doane thereupon remarked that there were no Counsel yet recognized on either side by the Court; and that the persons occupying the chamber came within the rule which excluded the public. After a brief debate, the motion prevailed, and the chamber was accordingly cleared, Messrs. Halsted & Co. evacuating.

Bishop Whittingham's motion of the previous day having come up, Bishop Doane addressed the Court at length in its favor, and continued speaking till 12½ o'clock.

The Rt. Rev. Accuser Meade having said that he had been impelled to the present action by a memorial, signed by 130 citizens of New Jersey, who were supposed to be members of the Church; Bishop Doane inquired if the signers were communicants. Bishop Meade could not tell. Bishop Doane then demanded to know the names; and Bishop Meade promised to furnish them.

The Rt. Rev. Presenters then submitted a legal opinion from the Hon. John C. Spencer, to the effect that, the Committee of the Diocese being a third party, their action could not be legally recognized by the Court. Bishop Doane expressed a desire to reply to this document; but as the hour for adjournment had already arrived, his reply was postponed till Monday.

Bishop Wainwright being kept away by illness, his place as Secretary of the Court was supplied this day by the appointment of Bishop Williams.

The Court met again at 10 o'clock on Monday morning; when, prayers having been offered by Bishop Kemper, Bishop Doane made an able reply to the opinion of Mr. Spencer. He was answered by the Rt. Rev. Presenters, the debate being kept up till 12 o'clock; when both the Accusers and the Respondent had orders to retire while the Court should deliberate the matter. It is said to have been urged, on the one hand, that, should the report of the New Jersey Committee be received, it would not necessarily quash the proceedings, since many might vote to do so merely as an act of justice and respect to the Diocese; and, on the other, that, should the report be refused, it would not necessarily follow that the trial should proceed. The session continued till 3 o'clock P. M., when, upon the the adjournment, it was ascertained that the Court had decided not to admit the report.

The vote on the motion to admit the Diocese is given as follows: *Yeas*,—Chase, DeLancey, Green, Kemper, McCoskry, Rutledge, Upfold, Wainwright, Whittingham; 9. *Nays*,—Brownell, Eastburn, Elliot, Freeman, Hopkins, Johns, Lee, Otey, Polk, Potter, Smith, Williams; 12.

This vote having been taken, Bishop Brownell moved that the Diocese be heard through the Respondent. His voting in the negative, as given above, was on the ground of its being illegal to admit a third party, not from unwillingness to hear the Diocese.

This motion was the first business in order at the re-assembling of the Court on Tuesday morning. The Presenters and Respondent were excluded while the motion was considered. The motion was at last withdrawn by the mover.

Bishop Johns then proposed an order, that the Court entirely recognize the right of Bishop Doane to lay before the Court the result of an investigation, caused to be made by a Convention of New Jersey, into the truth of charges made by a former presentment. This was rejected.

Bishop Elliot offered an order, that at this or any subsequent stage of the proceedings, the Court will cheerfully hear from Respondent the result of an investigation, by a Convention of New Jersey, into the charges. Adopted unanimously.

Bishop Doane said, while thankful for small favors, he regarded this as none at all, and considered the action altogether as a rejection of his Diocese. Before proceeding with his argument in the second motion proposed by him, that the presentment be dismissed, Bishop Doane put the question: Is the meaning of the order just adopted, that Respondent may now present to the Court the paper prepared by the Committee of his Diocese, together with the testimony and acts of the Convention, and that said matters will be entered on the journal?

After a private deliberation, the Court replied that it

would hear Respondent read any paper prepared by the Committee of the Convention, and receive the testimony and acts of said Convention, and enter said testimony and acts upon the journal.

This was adopted by Yeas 16, Nays 4.

Bishop MEADE had withdrawn his promise to furnish the names of the 130 signers of the memorial, and declined giving them, Bishops BURGESS and McILVAINE objecting.

When the Rt. Rev. Presenters submitted the legal opinion of the Hon J. C. SPENCER, they did not state the authors' name, but read it as that of an able jurist. Bishop DOANE demanded the name; the Presenters refusing to give it, he appealed to the Court, and was sustained. The Presenters having then stated who the author was, Bishop DOANE charged them with having violated the canon which prohibits presenters from having counsel, unless the same benefit be allowed to to the respondent.

Our report is made up from the *Daily Times*, and includes all the particulars we have been able to gather. We do not propose to comment on the proceedings. Of course all our readers will notice the little matter about the side chamber; which, small as it is, is yet very significant, as showing how forward and unscrupulous the Rt. Rev. Accusers are, to take any mean and dishonorable advantage.

Mississippi.—The Rt. Rev. the Bishop of the Diocese held an ordination in St. Andrew's church, Jackson, on Sunday the 21st, admitting the Rev. W. P. SCOTT to the Priesthood. The candidate was presented by the Rev. Mr. LEWIN; the Rev. Messrs. CLEAVER and CORBYN also assisting in the services. The sermon was by Mr. LEWIN, rector of the parish, and is said to have been "in keeping with his high reputation as a scholar and theologian."

IN THE COURSE of his late visitation, the Bishop has held confirmation in eleven places, giving the sacred rite to 46 persons.

Iowa.—At the instance of Bishop KEMPER, a Convention was held on the 18th ult., for the purpose of forming Iowa into a separate diocese, to have a Bishop of its own. The following resolution was set forth by order of the Convention:

The clergy and laity of the Protestant Episcopal Church in the Diocese of Iowa, in separating the canonical connection between them and the Rt. Rev. JACKSON KEMPER, cannot allow the occasion to pass without expressing their deep sense of obligation to him for services rendered to the Church in this State.

We shall ever hold in grateful remembrance his untiring zeal and unwearied labors in behalf of the Church in this Diocese, and although our canonical connection is dissolved, we hereby unanimously invite him to continue his episcopal supervision of this Diocese until we are provided with a Bishop of our own.

THE CHURCH ABROAD.

England.—It will probably be remembered that the Canterbury Convocation stood prorogued to the 18th of August. Much surprise is said to have been caused by a sort of semi-official announcement on the 16th, that the Convocation would not be held for transacting any business, but would be further prorogued. Several members of the Lower House had given notice of certain motions to be made, and some of the Bishops were anxious to bring under consideration in the Upper House the Missionary Bishops Bill, and the Bill for allowing Churchmen in the colonies to meet and regulate their own affairs, in order that some course might be taken for bringing these and other measures before Parliament, in an effective manner, at its next session. But all these things, it seems, were to be held in abeyance; while the announcement was made so late, that many of the members were already on their way to the place of meeting. Accordingly there was quite a gathering of members in Jerusalem Chamber, on Thursday the 18th, at about 11 o'clock. Some time having passed, Dr. WORDSWORTH came and informed them that the Prolocutor was at his residence, but thought it not proper to appear officially, as the House could not be constituted without the Archbishop. There was much trouble in ascertaining from Mr. DYKE, the Registrar, the precise hour of the meeting. The Prolocutor had written to Mr. DYKE for information on this point, and had received a verbal reply that Mr. DYKE was not in town, and would not be, until 11 o'clock. That exalted functionary, however, had written to the Abbey porter, that the Archbishop would arrive at 3 o'clock. On invitation of Dr. WORDSWORTH, the members went to his residence to meet the Prolocutor, who, after receiving and conversing with them awhile, despatched a message to Mr. DYKE to learn the hour of meeting. No answer being vouchsafed by his high mightiness, an adjournment took place till 2½ o'clock. At that time, the members re-assembled at the residence of Dr. WORDSWORTH. The rest of the proceedings are reported as follows:

At three o'clock, the Clergy, with the Prolocutor at their head, proceeded to the Jerusalem Chamber, and at a quarter past three the Archbishop arrived, attended by Dr. TWISS, the Vicar-General, and Mr. DYKE, the Registrar. No other member of the Upper House was present. The Archbishop having taken his seat called for the Prolocutor, who came forward, and, addressing his Grace, said, "I have been requested by a considerable number of the members of the Lower House of Convocation, who have been assembled here since ten o'clock this morning, to make the following respectful representation to your Grace—that no intimation had been given to me, as Prolocutor, nor to the members of Convocation generally, that the present session of Convocation would not commence at the usual hour. They beg, therefore, very respectfully to pray your Grace to give such orders as may prevent a similar occurrence in future."

Mr. DYKE then began to read the Act of Prorogation, and had proceeded as far as "In the name of GOD, Amen," but was stopped by the Archbishop, who, addressing the Prolocutor said, "This, I believe, is the usual order of business—that the meeting was only for prorogation, and that I did not expect any one would attend, otherwise I would have caused the hour to be generally known. I am very sorry that it has happened so, but I never had any idea that there would be any business at the prorogation; that it was, in fact, the same as the prorogation of Parliament, and I never expected any one to attend. The fact that there is no Member of the Upper House present shows that that was the understanding on their part. I can only express my regret here that the members should have been put to any inconvenience."

Mr. DYKE then proceeded with the reading of the Act proroguing the Convocation to Saturday the 10th of September next. In answer to the Prolocutor, the Vicar-General said no hour was named. The Archbishop having bowed to the Prolocutor, then withdrew.

The character of the proceedings is too plain and naked to need comment. The members were amazed, as indeed they well might be, at the enormous discourtesy and indecency with which they were treated. That the Convocation should have been forthwith prorogued, is no grievance. The circumstances of the reason, and the fact of a long parliamentary session being just drawing to a close, perhaps rendered this natural and proper. But surely there can be no excuse for the manner in which things were conducted.

THE BISHOP OF SALISBURY has replied to the address of his clergy, which we published last week. We subjoin so much of the reply as is material to the point:

The address that you have presented to me proves that the justification of my conduct, which I felt it to be my duty to offer in consequence of the attack made upon me, has appeared as satisfactory to the Clergy of my diocese, as I have reason to know it did to those to whom it was addressed.

I presume that it will be admitted that the only attempts, so far as I am aware, which have been made in any quarter to impugn that statement have been conclusively met by the publication in a note to my speech as printed, of the words of the Act of Parliament to which I referred, by the declaration of the Lord Chancellor in the House of Lords on Thursday, July 28, that the construction I had put upon those words was, beyond all question, correct, by the letter of the Earl of Chichester, the First Estates' Commissioner, as to the probable receipts of my See at the time when my present arrangement with the Ecclesiastical Commissions was made, and as to my having accepted a fixed income at the earliest period, it was by the changes in law made possible to do so, and by the returns since laid before both Houses of Parliament, which prove that the expectations I then entertained that larger instead of smaller receipts would accrue from my See has been justified by the event.

And now, my dear brethren, before dismissing this subject forever, I have only again to thank you from my heart for the expression of your sympathy, and to assure you that I value your good opinion next to the approval of GOD and my own conscience, both because I know it to be most essential to the success of our common ministry, and because you have, more than other men, the opportunity of judging of my life and conversation. Painful as the trial of these days has been to me, it may no doubt, like all other of GOD's dispensations, be made profitable, if rightly improved. And this it will be, if I am enabled to find herein a further motive for a more humble and careful walk, and a more constant endeavoring after the fulfilment of that charge and commission I have received from GOD.

And while it is most gratifying to me to receive such an address as this, signed, as I am informed, by a larger proportion of the Clergy of my diocese, than have ever before united in an expression of their opinion on any other occasion, I would yet more rejoice to be permitted to hail this as an omen and a pledge of a like accord in all future times in reference to other and higher subjects.

We, brethren, are conjoined in a common ministry, and we have, I trust, a like purpose and mind respecting it. Let us, then, give ourselves unitedly to the work before us, and strive together through good report and evil report for its fulfilment. Then shall we mutually encourage, support, and assist each other, and the work of GOD will prosper in our hands. Then, if difficulties increase, and even present success be withheld from our efforts, yet shall we not be weary in well doing, looking to the pure promise that in due season we shall reap if we faint not.

A SMALL CHAPEL lately built at Tutshill, in the parish of Tidenham, was consecrated by the Bishop of GLOUCESTER on Friday the 12th. Upwards of forty clergymen took part in the services of the occasion. There was also a large attendance of the neighboring laity. Services and a sermon were had both morning and evening. The same were had on Saturday. On the latter day, a feast was also given to the poor of the parish. On Friday, the Bishop, the clergy, and a large party of the parishioners and neighbors took a lunch at the house of Mrs. SEYS, who, together with her son, has done much in furtherance of the work. In proposing the health of Mrs. SEYS, the Bishop remarked, that, whatever else might be the case with his Diocese, it was not backward in extending the Church. *He had himself consecrated, during the 24 years of his episcopate, more churches than all his predecessors in the See, taken together.* He also denounced in the strongest terms the pew system, to which he attributed the most of the existing Dissent. The population, he said, had been lost to the Church by this very modern and most mischievous practice; and he hoped it would soon be regained, now that a better tone of feeling on the subject was spreading widely. The vicar of the parish is the Rev. Mr. ARMSTRONG. The *Guardian* winds up an account of the matter thus:

We congratulate Mr. ARMSTRONG on the success which has thus attended upon his more private labors as a parish priest, as upon those more public works which have made his name known in the Church. Had true and earnest Church-teaching grown and multiplied in every parish of the land as it has in Tidenham, we should have had little cause to fear either from Erastianism or Dissent. And glad in heart we are to think that this is after all no isolated case. Within the present century this parish of Tidenham, which is widely scattered over a district some seven or eight miles from the Forest of Dean to the confluence of the Wye and Severn, was served with a single Sunday duty by a non-resident clergyman. It has now seven Sunday services, besides weekly and Saints'-day prayers, four schools, and three resident clergymen. And this change, under GOD, is due to Mr. ARMSTRONG.

A NEW CHURCH, to be known as St. John's, was consecrated, in Limehousefields, by the Bishop of LONDON, on Monday the 15th. The place is said to be one of the most densely-populated in the metropolis. The erection of the church is due to the liberality of the Bishop and other individuals, aided by grants from several church-building Funds and Societies, together with a donation of £5,000 by a lady, whose name has not transpired, but supposed to be Miss BURDETT COUTTS. The church is very large, and, though built more with a view to practical utility, than to architectural taste, has some parts done in a high order of excellence; the altar being very magnificent, and there being no huge pillars to obstruct the view of the people. There are no galleries, and the pulpit, which is of stone, stands on the steps to the altar. Two-thirds of the sittings are to be free.

THE SAME PRELATE has also consecrated a new church, built at the sole cost of Mr. ANGERSTEIN, on the Charlton road, leading to Blackheath.

A NEW CHURCH at Aigburth, near Liverpool, was lately opened for Divine worship; a license from the Bishop having been obtained, giving it all the powers of a parish church, until enough shall have been secured to endow it, when it is to be consecrated. The church has been built by subscription, at a cost of about £3,000. The style is Gothic Decorated. The accommodation is 1,000 sittings, a large part of which are free. At the opening, the Rev. JOHN EVANS, incumbent of the parish, preached the sermon; in the course of which he remarked that the trustees had spared no pains in endeavoring to secure a small endowment, that they might be able to call upon the Bishop to consecrate the building, and to confer upon it all those advantages for which it was adapted. Their exertions, however, had not met with a satisfactory response. Strange to say, Aigburth, a locality proverbial throughout England for the untiring enterprise, the boundless opulence, and princely splendor of its inhabitants, could not contribute £1,500 for the accomplishment of this righteous project. When he considered the eagerness with which millions were poured forth for commercial enterprise, or squandered in ostentatious display, he had cause to shed bitter tears for the degenerate state of the visible Church on earth.

THE REV. A. F. CHATER, rector of the Nantwich parish church, had issued an address to the parishioners, setting forth the want of church accommodation, and stating that an eminent architect had given it as his opinion, that by restoring the architectural beauty of the edifice not less than 350 additional sittings would be gained. Within a week nearly £1,000 was subscribed towards the work, £500 of which was by one parishioner. The Bishop signified his approval of the work, and backed it up with a gift of £50; and a nobleman, having no connection with the parish, promised £50, unsolicited.

THE PARISH CHURCH at Drayton, where sleep the remains of the late Sir ROBERT PEEL, has been restored at a cost of £2,000. The present Baronet, on being applied to for a subscription, said,—"Gentlemen, instead of putting my name on the list as a subscriber, if you will permit me to see your plans carried out at my own cost, I shall be most happy to do so."

A NEW DISTRICT CHURCH is to be built at Chippenham, Wilts, in the parish of Langley Burrell. The town has a population of 5,000, and church accommodation for only 1,000. The new church is to contain 800 sittings, two-thirds of which are to be free. The cost of the erection is estimated at £4,000, exclusive of the site for the church and land for burial ground, presented by the Rev. ROBERT ASHE, rector of Langley Burrell, a contiguous part of which parish will be apportioned to the new district.

Ireland.—The Bishop of TUAM held a confirmation at Headford, on Sunday the 14th, when 23 persons were confirmed, the greater part of whom were converts from Popery, and had been publicly received into the Church on the previous Sunday. It seems that the spirit of inquiry among the Papists has been greatly stimulated by the persevering refusal of two Popish Missionary Priests, recently sent there, to meet the Protestant parochial clergy in a fair discussion. After publicly stating that their mission to Headford was solely to "recover the lapsed," they refused to receive the memorial presented to them by a large body of converts, or to satisfy their inquiries, the result of which was the public renunciation of Popery on Sunday week by the converts alluded to and their subsequent confirmation by the Bishop.

Scotland.—Petitions from various parts of Scotland have lately been presented to Parliament for the removal of the disabilites resting on the clergy of the Church in Scotland. This is in pursuance of a concerted movement, which was instituted some weeks ago by several of the Scottish Bishops. The work, it is understood, is not to be given over till the purpose of it shall have been accomplished.

THE ANNUAL Diocesan Synod of Brechin was held on Wednesday, August 3d, the Bishop, the Dean, and twelve clergymen being in attendance. Two of the clergy not being present, the Bishop stated that they had given him satisfactory reasons for their absence. After the customary religious services, including a sermon by the Dean, the Bishop constituted the Synod, and then proceeded with a report of the chief events during the past year. The foundation stones of two churches had been laid; Mr. CHALMERS, of Auldbar, had given a piece of land with houses, at Bervie, for the support of a mission in that town; two clergymen had been instituted—one over the Mission church at Dundee, where a handsome building is in course of erection; the other at Lawrencekirk, where a school has been established; additional property had been acquired by the Church at Drumlithie; Confirmation had been lately held in several places, and the rite given to a larger number than ever before. The Bishop also reported a valuable donation of 300 volumes to the Diocesan library, by the Rev. Mr. CUSHNIE. Resolutions were then moved and passed, requesting the Bishop to assure his Rt. Rev. colleagues, of the hearty concurrence of the Synod in the endeavors to procure a removal of the disabilities of the Scottish clergy, also, requesting that he would bring before his colleagues, the inconvenience of the law requiring that banns of marriage be proclaimed in the established Kirk.

THE ANNUAL Diocesan Synod of Argyll and the Isles, was held at Lochgilphead, on Wednesday, August 3d. The Bishop, the Dean, and seven clergymen, were present; two of the clergymen being necessarily absent. Religious services having been held, and the Synod organized, the Bishop delivered a charge to his clergy, which was mainly occupied with the subject of Church education, the disabilities of the Scottish clergy, the state of the Diocese, and the incorporation of the Collegiate church and College at Cumbræ, with its practical working. On this latter subject the Bishop spoke as follows:—

In reference to Cumbræ, I have much that is interesting and important to lay before you. The Hon. GEORGE F. BOYLE, the sole founder and maintainer of the institution there, moved by the conviction that such an undertaking should be as intimately as possible connected with the Episcopate, has placed the management of the Church and College in my hands, to be fashioned and consolidated into that form which may seem to hold forth the prospect of the greatest good to the Church and Diocese; regard being had, as far as possible, to make the institution eventually *in a great measure self-supporting*. A scheme has accordingly been drawn up, to which I request your attention, and which I should wish to be considered in Synod, and for which, as far as possible, I desire to obtain your approval; being at liberty to say, on the part of the founder, that any proposals or amendments which your experience of the wants of the Diocese may suggest, will be carefully weighed, and, if possible, adopted.

The chief objects of the foundation, as stated by the Bishop, are these:—

1. The worship and service of Almighty GOD, by daily prayer, and the frequent celebration of the Holy Communion.
2. To seek to promote the welfare of the Diocese by placing at the disposal of the Bishop a certain number of Clergy, who under his direction shall minister to such members of the Church as cannot afford a resident pastor, and would otherwise be precluded from any spiritual privileges; and further to afford assistance to the clergy of the Diocese when from time to time it may be needed.
3. To afford a retreat to a limited number of aged or infirm Clergymen, who, incapable of active pastoral labor, seek to spend the close of their life in the worship and service of Almighty GOD, and in preparing to render an account of their stewardship.
4. To afford education and maintenance to two or three Students preparing for the service of the Church, more especially in the Gælic districts.

It is further intended to afford assistance in their studies to a certain number of young men before and during their University course, and to such as desire to read in the College in preparation for Holy Orders.

It was stated, officially, that the founder of the institution had bequeathed £8,000 towards its endowment. The Bishop intimated further, that for the next three years the founder had made himself responsible for the income of the Provost, or Vice-Provost, of the Canon acting as his assistant, and for certain other expenses connected with the College. It will not be amiss to add the following paragraphs from the report of what was said on this subject:—

The Bishop observed, that in making arrangements with regard to the reception of those prosecuting their studies at Cumbræ, it had been his own anxious desire, and that of the Founder, to give the utmost consideration to the interest of Trinity College, Glenalmond, and to its high position as our National Theological College.

In reference to the reception at Cumbræ of youths of from sixteen to nineteen years of age, he remarked that the work of the College at Cumbræ would be similar to that of a private tutor preparing his pupils for their future University. He believed that youths above sixteen would not commonly be admitted for the *first time* into a public school at such an age, except under very special circumstances.

With regard to any person who might study at Cumbræ before the reception of Holy Orders, the Bishop observed that they would mainly consist of young men who had taken their degree at an English University, and such as would then resort for theological study to some Diocesan College, or to a private tutor. The Bishop ordinarily does not ordain candidates for cures in Scotland, save those who have graduated at an University, or have gone through the Theological course at Glenalmond; nor does he purpose that Cumbræ should now assume any other character in this respect than it has heretofore possessed. At the same time, students who are being prepared there for English Ordination, will not be precluded from it in Scotland. He was prepared, however, to make an exception to the above rule in favor of the three students hereafter to be placed on the Foundation at Cumbræ (or holding Exhibitions from its funds), as it was his present intention to allow such Foundation to be a title to Orders within his Diocese. The students to whom he alluded were those who, having acquired the language, would undertake missions in the Gaelic districts in connexion with the College.

The Bishop adverted, in conclusion, to the fact, that the Synod, by expressing their approval of the proposed basis of the church and College, would concur with him in his intention (as soon as circumstances admit of it) to erect the church at Cumbræ into the *Cathedral of the Isles*. He observed that such a step would not imply any severance of the United Dioceses, and probably no such separation could be contemplated, at least in our own day. The church at Cumbræ would be the Cathedral seat of the Isles, in the same way as some church within that Diocese might one day become the Cathedral of Argyll.

The Bishop also reported a Constitution for the Church and College, and after the whole matter had been duly considered, it was resolved unanimously as follows:—

That the grateful thanks of this Synod be offered to the Founder of the Collegiate Church and College of Cumbræ, for his great liberality in founding such an Institution, which is calculated to be of the utmost importance and utility in forwarding the best interests of the Church: And further, that this Synod, having adopted on the above basis this Church and College as an integral portion of the working power of the Diocese, prays that Almighty GOD may sanction and bless the same, and render it conducive to the best interests of His holy religion.

On the subject of Foreign Missions and intercourse with other Christians it was resolved thus:—

That this Synod, entertaining a strong feeling on the duty of the Church to evangelize the heathen, and to cultivate intercourse with those branches of the Church which retain similarity of doctrine and discipline with ourselves, are of opinion that no opportunity should be lost of furthering these objects.

THE ANNUAL Diocesan Synod of Aberdeen was held on Wednesday, August 10th, the Rt. Rev. the Bishop presiding. Twenty-seven clergymen were present; which is said to be a larger number, as far as records show, than has attended any Synod of the Diocese since the revolution of 1688. Two of the clergy were unavoidably absent. The Bishop's charge is said to have been earnest, affectionate and energetic, giving a report of his official acts during the past year. In the course of the proceedings, Messrs. GEORGE IRONSIDE and ALEXANDER TEMPLE, late students of Trinity College, Glenalmond, were admitted to the Order of Deacons. The rest of the business was little more than routine.

THE RIGHT REV. THE BISHOP OF EDINBURGH held an ordination at St. Paul's, York Place, on the 25th of July, when Messrs. W. G. SHAW and C. R. TEAPE, alumni of Trinity College, Glenalmond, were admitted to the Deaconate.

THE RT. REV. THE BISHOP OF GLASGOW held an ordination at St. Mary's, on the 26th July, when Messrs. JAMES CRABB, R. G. WELDON, and DONALD MACKENZIE, of Trinity College, Glenalmond, were admitted to the Order of Deacons. Also, the Rev. J. T. BOYLE, to the Priesthood. Among the other services of the occasion, it is stated that the Rev. EBENEZER RENNY, a recent convert from Presbyterianism, and who has been for thirty years a minister of that sect, was presented for Confirmation. It is also stated that within the last month five other deacons had been ordained in that Diocese; the whole nine candidates having received a regular theological training at Trinity College, Glenalmond.

ON SUNDAY, JULY 31st, the Bishop of ST. ANDREW'S confirmed twenty-two persons, ten of whom had been Presbyterians.

New Brunswick.—The *Guardian* publishes an appeal, signed by "C. C. BARTHOLOMEW, incumbent of St. David's, Exeter," and "JOHN ARMSTRONG, vicar of Tidenham," and reading as follows:

In consequence of a letter from the Bishop of FREDERICTON, we feel ourselves constrained to renew the appeal commenced eight years since in behalf of the Fredericton Cathedral Fund.

The cathedral is now finished, and will be consecrated (D. V.) on the 31st instant; but, as the subscribers in the province of New Brunswick have, at the last moment, failed to fulfil their pledges to the amount of £1,100, this heavy demand falls on the Bishop—a demand which, from the nearly entire loss of his private means, by almost unexampled villany, he is unable to meet.

We, therefore, call on English Churchmen to come forward and help in time of need; that a work so well begun, so successfully carried on, may be completed; and that one to whose zeal and faithfulness the Church is so deeply indebted, may not be borne down, but be permitted to "serve GOD without distraction."

This is followed by a list of subscribers, among whom are the Bishops of LONDON, ST. ASAPH, SALISBURY, BANGOR, ST. DAVID, and the Dean and Archdeacon of Exeter. The *Guardian* makes the following editorial notice of the cause:

For obvious reasons it is not often that we recommend particular subscriptions to our readers, or point their attention to particular cases of hardship and distress; such matters are commonly left to individual sympathies; and every one who gives at all has, in the present day, an overwhelming number of applications for his bounty. We notice especially, however, the appeal in favor of the Bishop of FREDERICTON, on two general and important grounds. Munificently helped as he has been from England, he has yet, we believe, been assisted to a much less extent than any other colonial Bishop who has erected a cathedral. The cathedral, moreover, which he has built, is a church which, we understand, is, in beauty and magnificence, a not unworthy specimen of the great religious architecture of this country; and, without laying undue stress upon artistic and architectural considerations, we cannot but regard it as a matter which entitles him to large sympathy, that he has set up a good model of a devotional building in a country which needs a better standard of church-building more than we Englishmen can realize, and in which any such link as this with the feelings and associations of the mother-country has a great and practical value, such as those who live in an ancient and architectural country can hardly comprehend adequately. This fine church has been built not only with great taste, but with great economy; and in its building the private resources of the Bishop have been taxed—as we gather from a paper which has been forwarded to us—severely and unduly. By the same paper, signed by the trustworthy names of Messrs. ARMSTRONG and BARTHOLOMEW, we are informed—what, indeed, had become matter of public notoriety—that the Bishop's private means since the commencement of the cathedral have been almost entirely ruined, and now the subscriptions of the colony itself are largely and discreditably deficient. The colonists, to the extent of £1,100, decline to keep their promises, and this large sum is thrown entirely upon the hardworking and impoverished Bishop. The appeal before us is made without his knowledge or sanction, and it can hardly be doubted, we trust, that the aid of English Churchmen will not be be withheld from such a man as Bishop MEDLEY, involved for such a purpose in a debt which no reasonable foresight could have anticipated, and which he can only pay by personal sacrifices, not merely impairing his dignity, but seriously crippling his usefulness and efficiency.

FOREIGN.

England.—On Saturday the 20th, Parliament was prorogued to the 27th of October next; the royal assent having first been given by Commission to a long list of public and private bills. The QUEEN's speech to the two Houses was read by the Lord CHANCELLOR; the most important part of it being a reference to the Eastern question, thus:

It is with deep interest and concern that Her Majesty has viewed the serious misunderstanding which has recently arisen between Russia and the Ottoman Porte.

The Emperor of the French has united with Her Majesty in earnest endeavors to reconcile differences, the continuance of which might involve Europe in war.

Acting in concert with her allies, and relying on the exertions of the Conference now assembled at Vienna, Her Majesty has good reason to hope that an honorable arrangement will speedily be accomplished.

THE ENGLISH PAPERS announce the death of three distinguished soldiers, namely, Major-General Lord SALTOUN, Sir FREDERIC ADAM, and Sir GEORGE COCKBURN. Lord SALTOUN served with MOORE in the Peninsula, but his greatest fame was for his desperate defense of Hougomont at the battle of Waterloo, where he had four horses killed under him. Sir FREDERIC ADAM also commanded a brigade at Waterloo, and was especially conspicuous when the last charge was made by the French, which was so fatal to their cause. Sir GEORGE COCKBURN won his chief laurels in this country, he being leader of the expedition which resulted in the destruction of our Capitol. He was in his 82d year at the time of his death. Lord SALTOUN was aged 69.

Italy.—A letter from Florence, of August 2d, states that nine persons have been sentenced in that city to imprisonment for 40 months, for having been affiliated to an evangelical propaganda and political society, with the intention of changing the religion and the Government of the country.

THE PROVINCE of Bologna is so overrun with crime that many families, not feeling safe at their country villas, have repaired to the city. At Faenza upwards of 40 persons had been arrested, in consequence of the criminal attempts lately made on the lives of the Governor, the gonfaloniere, and the police inspector of that place.

THE POLICE AUTHORITIES of Pavia, in Lombardy, having received some information of a startling kind, it is presumed, paid a visit by night to the Town-hall, with the expectation of making a great discovery. The Commissary GALIMBERTI not finding anything criminal, caused his followers to perforate the walls, but without success. M. CARLO FOLPERTI, the Mayor of Pavia, despatched a detailed account of the proceedings of the police authorities to the Governor of Milan, and demands satisfaction for the violence committed at the Town-hall.

Switzerland.—The differences with Austria, so far from approaching a solution, are becoming more complicated. The *Gazette* of Berne announced on the 5th inst., that the Federal Council, after a sitting of several hours, resolved not to make further concessions. Both sides are waiting, evidently, for the result of the Eastern question. The Swiss Government has taken great offense at the conduct of Messrs. MARSH, OFFLEY and INGRAHAM, in the Smyrna affair, and has already applied to the Government of the United States for satisfaction.

THE SWISS FEDERAL Council has rejected the proposition tending to ask the Sardinian Government to receive into the Piedmontese convents the Capuchins expelled from Ticino.

Austria.—The Conference of the representatives of the four Powers continues sitting at Vienna. The German papers say they are now considering the question of foreign refugees in Turkey.

The Emperor has set out for Ischl, where several members of the Imperial family are staying. His Majesty the King of Prussia is expected there by the middle of September, and on the occasion of his return will probably honor the military camp near Olmutz with his presence.

Austria has addressed to all the Governments in Europe a long memorandum, showing the occurences at Smyrna in the light of a first step towards the realization of the Monroe doctrine on the part of the United States.

Russia.—The Emperor of Russia has had his great naval review. On the 15th of July he inspected the manœuvres of a fleet of 63 sail; with which he declared himself highly satisfied. The *Journal of St. Petersburg* has been publishing ostentatious statistics of the number of troops conveyed along the Moscow and Petersburg Railway since its opening.

INTELLIGENCE from Vienna states that Ambassadors Extraordinary from the Schah of Persia have arrived at St. Petersburg, accompanied by the nephew of Prince DOLGORUKI, the Russian Ambassador in Persia.

Turkey.—Prince GORTSCHAKOFF arrived at Bucharest on the 28th of July. A guard of Wallachian militia was drawn up to receive him. At 1 P. M., the reigning Prince waited upon the Russian General in his quarters. The following day was devoted by Prince GORTSCHAKOFF to a ceremonious reception of the Metropolitan, as well as to so many of the Clergy as could be induced to pay court to him. The head-quarters of the Russian army has been established at Bucharest. Fever and diarrhœa are reported to prevail among them to a very great extent, as also among the Turkish forces.

About the middle of July 32,000 Turkish troops passed through Varna, and were distributed by OMER PASHA in Schumla and neighboring places of strength. A Turkish force was also assembling in the vicinity of Belgrade. On the 21st, Prince GORTSCHAKOFF despatched a written intimation to REDSCHID PACHA, who commands in that quarter, to the effect that if any Turkish troops crossed the Danube, he would feel himself obliged to drive them back.

A LARGE ENCAMPMENT has been prepared opposite Therapia, on the Asiatic coast, for the daily expected Egyptian troops. The tents will contain about 15,000 men.

AN INTERVIEW took place on the 2d between REDSCHID PACHA and the Persian Ambassador. It is stated that the Court of Teheran has given full and positive assurances of its support in case of need. The Ministers of Persia concur in all that has taken place, and offer themselves as Mussulmans in favor of a Mussulman cause. They announce officially that they have taken the necessary measures for collecting an army of 60,000 men at Sultanieh, which they place at the disposal of the Sultan.

A DESPATCH from Constantinople, of the 13th, has reached Paris, which says that the Turkish Ministers, having deliberated on the note furnished by the four Powers, had come to the determination of advising the Sultan's acceptance of the terms proposed.

Servia.—The Austrian Consul General at Belgrade has announced to the Prince of Servia that SCHLICK, commanding the Austrian army of observation in Peterwardin, intends to occupy Servia with 25,000 men, not with any *hostile* intention, but merely with a view to check any revolution that might take place, in consequence of the occupation of Moldavia and Wallachia by the Russians. Prince ALEXANDRE answered that he would certainly oppose such a measure, and that Servia had 50,000 men, well armed, bent on opposing any foreign invasion. To this answer General SCHLICK replied, that the instructions from his Government were to effect such occupation. At half-past four P. M. of the 30th of July, the agent for Servia at Constantinople informed the Divan of the intentions of Austria relative to Servia. Baron DE BRUCK thought proper to mention to REDSCHID PACHA, that he was not able at the time to give any explanations, but that the Prince of SERVIA had no cause to be alarmed, since any step that Austria might take could only be with a view of precaution. Recent letters from Belgrade mention that the population was arming, and that 30,000 militia were already armed.

China.—An account from personal observation of circumstances attending the Chinese rebellion, has been sent to the *Times*. It was written on board the *Hermes*, which took Sir G. BONHAM from Shanghai to Nankin, and is dated from various places, at intervals of time ranging between the 7th and 30th of May. On leaving Shanghai, the writer says, they passed several places in possession of the insurgents, who, having heard reports that the English were going to assist the Imperial Government, opened fire on the *Hermes*. She did not return the fire, but, having captured two Chinese, Sir GEORGE BONHAM promised them some dollars to convey a letter to Nankin, announcing the neuter character of the *Hermes*. On this assurance the Chinese flocked on board with the greatest confidence, and it was from them that the officers on board the *Hermes* obtained an idea of the Christianity embraced by numbers of Chinese. They professed a Protestant Christianity, with apparent sincerity, and in some instances with great intelligence. Their tracts were not copied from Missionary tracts, but were independent comments on the Scriptures, drawn from the original source, and written in very superior Chinese. They are Iconoclasts, and destroy every vestige of idol worship. In their adoption of the Ten Commandments they append annotations. Thus, under the Seventh Commandment, they associate the sin forbidden with opium-smoking. On going on shore, the officers of the *Hermes* were struck by the propriety of conduct, so different from the behavior of inhabitants elsewhere. An inquiry was here made as to the cause of the outbreak, when the statement was that a number of them being in the habit of meeting to worship JESUS, the Mandarins prohibited them from so doing, and beheaded several who persisted. Others took up arms in their defense, beginning with 200. They boasted a million of adherents, and were abundantly supplied with stores and ammunition. The Imperialists were close up to the walls of Nankin, the respective advanced posts of both armies being within gun-shot of each other; but this did not seem to affect the insurgents in the least, for during the few days the *Hermes* remained there they had at least 20,000 men employed unloading and carrying the rice into the city; many more were employed carrying guns, &c., into position, and others in erecting batteries against the Imperialists.

These last-named persons gave no reliable account of their proceedings, but were constantly issuing statements, which, if not obviously false at first, soon proved to be so. The insurgents show no mercy to the Mantchoos, but their whole fury is spent on them. It is no more than retributive justice after all, for the Mantchoos, when they had the upper hand, and when there was no fighting, behaved with even greater cruelty.

When the *Hermes* arrived at Amoy, on the 23d, she found this place in the hands of the insurgents also. The writer of this account, dating from Hong Kong on the 30th of May, notices a report that 100,000 insurgents were marching on Canton, and seems to give it credence. Throughout, his sympathies are avowedly with the rebels, and he asserts that, except against the Mantchoos, their advance has been marked with the utmost moderation. We have hitherto confined ourselves to the facts stated in this communication, but one sentence may be given to serve as a specimen of the writer's personal views on the subject. He writes:—"Some there will be who, from pure motives, will say this movement will be put down and that the professions of religion are hypocritical. Others will say the same from interested motives. I am as sure as I can be of anything still uncertain, that there is a living principle among them that cannot be extinguished, and persecution will but serve to light up that brighter 'light in China that can never be put out.'"

IT IS A SIGNIFICANT indication of the progress which the new power is making, that the English papers published in China have abandoned the terms "rebel" and "insurgent," as applied to the revolutionary forces, and universally speak of them as the "patriot army."

The capture of Amoy, which is 700 miles in the rear of the nearest head station of the insurgents, together with the conduct of the inhabitants and local authorities on the occasion, has manifested the widely spread organization of the rebel power and the hopelessness of the Tartar cause; while the orderly behavior of the captors of Amoy immediately after the storming of the town, and their civility to the Europeans, both on that occasion and also at Nankin, have justified expectations that the establishment of the MING dynasty will terminate the vexatious obstacles to foreign intercourse that have hitherto prevailed.

Canton is still quiet, but great apprehension exists that the storm is not far off. There is a very general belief that, on the fall of Pekin, the inhabitants of Canton, Executive included, will declare in favor of the new dynasty.

The insurgents in possession of Amoy are said to be in no way connected with the head army at Nankin. The former are members of the Triad Societies, or "small-knife" men, who form that class of rabble always waiting to take advantage of political distraction. Their object is to carve out a small province for themselves, and they are kept under control and well organized by the heads of their societies.

A Tribute of Respect to the Memory of the late Mr. ALFRED G. STEVENS, of St. John's church, Brooklyn, L. I. Extracted from the Minutes of the "Church Charity Foundation." September 5, 1853.

Whereas, Since the last Meeting of the Board of Managers of the Church Charity Foundation, it has pleased GOD to call from the sphere of his earthly labors and usefulness, our brother Mr. ALFRED G. STEVENS,

Resolved, That this Board deeply sympathize with the widow and family of the deceased, and with the Rector and Vestry of St. John's church, in the bereavement they have suffered by the sudden decease of Mr. STEVENS, whose pious zeal and fervent love in all works of Church Charity were conspicuous; and whose example is a precious legacy for our benefit, and a sweet memory to mitigate our sorrow.

Resolved, That these resolutions be transmitted by the Secretary to the widow of Mr. STEVENS, and to the Rector and Vestry of St. John's church, and be published in the Church newspapers.

RICHARD WOOD, Secretary.

CLERICAL CHANGES.

The Rev. G. W. PORTER requests all communications designed for him to be directed as heretofore to Dorchester, Mass.

The Rev. JOHN P. BIRCHMORE, minister of St. Michael's church, Geneseo, has been canonically received into the Diocese of Western New York, from the Diocese of Massachusetts.

The Rev. SAMUEL RANDALL having taken letters Dimissory from the Diocese of New Jersey to that of Pennsylvania, and having become the minister of St. James' church, Pittsburg, requests all letters and papers to be directed accordingly.

MARRIED,

In Southampton, Mass., Aug. 21, DWIGHT S. ELLIOT of Southampton, to Miss AURILLA PATIENCE, daughter of HOSEA ALDRICH, Esq., of Bernardston; also IRA ALDRICH of Bernardston, to Miss DAMARIS PENINNAH, daughter of ABRAHAM MILLER, Esq., of Southampton.

DIED,

On board the steamboat "*Liah Tuna*," on her passage from New Orleans to St. Louis, of yellow fever, JULIA A. MUMFORD, wife of the Rev. JOHN F. FISH, chaplain U. S. A.

At Ramapo, N. J., on Saturday morning, August 6th, of consumption, MARIA HAGERMAN DE MARTINO, the wife of Prof. ANTONIO DE MARTINO, and youngest daughter of the late Judge JACOB HAGERMAN of New York.

NOTICES.

General Protestant Episcopal Sunday School Union.—An adjourned Meeting of the Board of Managers, pursuant to a resolution at the last Annual meeting, will be held on Wednesday, Oct. 5th, 1853, at 5 o'clock P. M., in the Sunday School Room of St. John's chapel, New York. A full attendance is earnestly requested, as important changes in the Constitution are then to be considered. By order,
J. A. SPENCER, Secretary.

Notice is hereby given, that the Annual Convention of the Protestant Episcopal Church in the Diocese of New York, will meet in St. John's Chapel, in the City of New York, on Wednesday, the 28th day of September, at 10 o'clock in the morning. BENJ. I. HAIGHT, Secretary.
New York, Aug. 15, 1853.

Free Church of the Good Shepherd, Rev. R. HOYT, rector.—Divine service every Sunday at the Hall, No. 68 East Broadway, near Market street, at 10½ A.M. and 3 P.M. Seats free.
Divine service at Fort Lee at 7½ P. M. sept.3–1m

Protestant Episcopal Missionary Society for Seamen in City and Port of New York.—A stated meeting of the Board of Managers of this Society will be held in the Sunday School-room of the Church of the Ascension, on Tuesday next (13th inst.) at 7½ o'clock P.M.
Sept. 10, 1853. THOMAS P. CUMMINGS, Rec. Sec'y.

Protestant Episcopal Mutual Benefit Society.—A stated monthly meeting of this Society will be held on Thursday evening next, the 15th inst., at 59 Bond street, at 8 o'clock.
Sept. 10, 1853. THOS. FIELD FRANK, Rec. Sec.

The Youth's Missionary Meeting will be held in the Church of the Holy Martyrs, Ludlow-street near Grand, on Thursday evening, Sept. 15th. The friends of the cause are respectfully invited to attend. A collection will be taken up, and the proceeds applied in the usual manner. The Society has now been in working order about six months, during which time it has through the Divine assistance been enabled to discharge a debt of $75 due on the church, and is now a contributor to six Church Institutions. With such facts to strengthen an appeal, a numerous attendance and liberal contributions are to be hoped for.

Board of Missions.—The Triennial Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America" will be held at St. John's chapel, in the city of New York, on Thursday the 6th of October, at 5 o'clock, P. M. P. VAN PELT,
August, 1853. sep3–5t Secretary of the Board.

Commencement at Burlington College.—The Fourth Commencement at Burlington College will be held on Thursday, 29th September (St. Michael and All Angels) in the College Buildings, at ten o'clock, A.M. The President will deliver the Baccalaureate Address to the graduating class.

The master's oration will be pronounced by George Hobart Doane, M. D. The friends of the college are invited to attend.

The next term will open on Tuesday November 1st (All Saints). Early application should be made to the undersigned. GEO. W. DOANE,
Burlington College, Aug. 29, 1853. sp3-4t President.

The Annual Meeting of the Corporation for the relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held in the Sunday School room of St. John's Chapel, New York city, on Tuesday the 27th September, at 5 o'clock P.M. Members are reminded that their annual contributions become due at the annual meeting, and that the Treasurer will be then in attendance to receive them. J. W. DILLER, Secretary.
Brooklyn, 20th August, 1853. 5t

General Theological Seminary.—The next Session will open on Monday, October 3d, on which day, after Morning Prayer at 9 o'clock, the Candidates for admission will be examined. The subjects of Examination, in all cases are—1, The Primary Elements of Hebrew; 2, The Greek Text of the Gospels and the Acts; 3, The Principles and Rules of English Composition, with a specimen of Composition.
Church papers please copy. aug20–7t

St. John the Evangelist's Free Church holds services (temporarily) in the Lecture room of the Bleecker Building, Bleecker corner of Morton street. Sunday Morning 10½, Evening 7½, Sunday School 9 A. M. and 2 P. M. Rev. EDWIN R. T. COOK, rector. aug20–tf

General Convention.—The General Convention of the Protestant Episcopal Church in the United States of America, will assemble in Trinity church, in the city of New York, on Wednesday, the 5th day of October, 1853, at half-past ten o'clock A. M., for attendance upon Divine Service. At the conclusion of public worship the two Houses of General Convention will proceed to organize in the same church. Arrangements have been made for the subsequent sittings of this General Convention to be held in St. John's chapel. M. A. DEWOLF HOWE,
tf Secretary of the House of Clerical and Lay Deputies.

St. Ann's Church for Deaf-Mutes, in the small chapel of the University on Washington Square. Service with the voice at 10½ A. M., and in the sign-language at 4 P. M. Sunday School at 9½ A. M. tf

ACKNOWLEDGMENTS.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:
St. James ch., Rev. P. S. Chauncey $21 65; Capt. Augustus Proal, an. sub. $5; Miss C. S. Edwards, an. sub. $2; Miss Philena Cook, an. sub. $2.
Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Aug. 31, 1853. 20 John street.

The undersigned in behalf of the Nashotah Mission gratefully acknowledges the receipt thro' Thomas N. Stanford, of $2 50 from St. Luke's ch., Philadelphia; $25 Ladies' Missionary Society, St. John's, Portsmouth, N. H.; $10 A. W., Allen's Hill, N. Y.; $2 H., Poughkeepsie, N. Y.; $50 Mrs. C. Perry, Ridgefield, Conn.; $100 "A Communicant," (post-marked Rochester,) thro' the Treasurer of W. N. Y.
AZEL D. COLE, President of Nashotah Mission.
Delafield, Wisconsin, Aug. 30, 1853.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:
Capt. Augustus Proal, an. sub. $5; Miss Philena Cook $1; Rev. E. R. T. Cook $1.
Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Aug. 31, 1853. 20 John street.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter, gratefully acknowledges the receipt of the following sums:
$25 from W. M. thro' S. & S. in aid of the quarter's rent due on the 1st of August. We are still in need of more aid for this purpose; will the friends of the Sailor help him?
Sept. 5, 1853. D. V. M. JOHNSON.
Donations may be left at Messrs. Stanford & Swords.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
oct16–1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden.
Aug13–1y

SERVANTS.—COOKS, NURSES, WAITERS, and other MALE and FEMALE DOMESTICS for every station, provided for RESPECTABLE FAMILIES in both City and Country, at the EMPLOYMENT AGENCY OFFICE, 60 East Fourteenth-street, (Union square south) N. Y.; Established 1850, for the protection of Employers in the selection of Servants, and the guidance of persons seeking situations.
REFERENCES: The Rev. Dr. Tyng, East 16th street; the Rev. Dr. Cheever, East 15th street; the Rev. Dr. Hawks, East 21st street; the Rev. Dr. Baird, Yonkers; the Rev. G. T. Bedell, 10th street; the Rev. J. M. McDonald, Lexington avenue, &c., &c. JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10–1y

HOSIERY AND GLOVE ESTABLISHMENT.—The subscriber respectfully invites the attention of his customers and families to his extensive assortment of the following styles of FALL AND WINTER HOSIERY, intended expressly for family use; comprising a full assortment of the best make, which is offered at the lowest prices, by the dozen or less quantity, viz:
Men's Merino, Silk, Cotton, and Saxony Wool Undershirts and Drawers.
Boys' Merino, Silk, Cotton, and Lambs' Wool Undershirts and Drawers.
Women's Merino, Silk, Cotton, and Saxony Wool Vests and Drawers.
Women's Saxony Wool, Silk, and Patent Merino Union Dresses.
Girls' and Boys' Patent Merino and Cotton Undershirts and Drawers.
Men's White, Black, and Patent mixed Merino Hose.
Women's do. do. do.
Boys' and Girls' do. do.
Women's and Girls' Black, White, Unbleached, Plain, and Open-worked Cotton Hose.
Infants' White, Unbleached, and mixed Cotton Socks and Worsted Boots.
Women's Cashmere, Mohair Merino, Worsted, Silk, Cotton, Lambs' Wool, Persian Yarn, Saxony Wool, and German Hose.
Men's Scarlet Worsted, Fancy Stripe and Plain Silk, and Cotton Nightcaps.
Children's Fancy style, spotted, and plain Woolen Hose.
Men's black, white, and colored English Silk Gloves, Elastic Tops.
Women's and Girls' do. do. do.
Men's gum elastic, silk and cotton Suspenders.
Boys' do. do. do.
Men's black and colored English spun silk Hose and half Hose.
Men's, Women's, and Children's Scotch Plaid Hose, comprising all the various clans of dress.
Girls' rich embroidered white and unbleached Cotton Hose.
Women's white and black English Silk Hose, ribbed and plain.
Men's do. do. do. do.
Children's white and colored long arm English Silk Gloves and Mits, new styles.
Men's extra size unbleached cotton and mixed merino Hose.
Men's, Women's, and Children's extra quality Paris Kid Gloves, all colors.
Boys' and Men's Fleecy and Chamois Lined Berlin Gloves.
Men's and Boys' Buck, Castor, Thibet Wool, Merino, and Beaver Gloves.
Women's and Girls' Castor, Beaver, Cot. and Lined do.
Children's Fancy style Worsted Gaiters and Boots.
Men's and Boys' Yeoman Cravats, and assorted Comforters.
JOSEPH BATTIN, 288 Greenwich street,
sept10–tf between Warren and Chambers streets.

EDUCATION BY AN OXFORD GRADUATE.—CHARLES D. MORRIS, M. A., late Fellow of Oriel College, Oxford, proposes to open, about Sept. 12, in the neighborhood of Union Square, a select Day School for the preparation of Boys for College. His course of instruction will include with the Classics the French and German languages, and the usual branches of an English education.
Mr. Morris' testimonials from Oxford are of the highest character, and reference in this city is kindly permitted to the Right Rev. Bishop Wainwright, D.D., D.C.L.; the Rev. Dr. Hawks; James G. King, Esq.; Charles King, President of Columbia College; N. Moore, late President of Columbia College; Robert B. Minturn, Esq.; R. C. Goodhue, Esq.; &c., &c.
Mr. Morris intends to limit his number strictly to fifteen.
Any communication addressed to Mr. Morris at the Clarenden Hotel, will be attended to. sept10–2t$

A WIDOW LADY residing a short distance from New York, wishes a middle-aged Lady as a Companion, who is well-educated and a Communicant of the Protestant Episcopal Church. Please address a Note to Box 77, Post Office, with name, address, and references. sept10–3t$

TEACHER WANTED for a Select School of Boys. A Churchman capable of teaching Latin and Greek, as well as the usual English branches, may hear of a position in every respect desirable, by addressing (post-paid) or by calling upon the Rev. CHARLES A. MAISON, at Stapleton, Staten Island. sept10–3t

WANTED, a good Soprano who reads music readily to sing in an Episcopal church in this city. Apply at 156 Charles-street, between the hours of 3 and 6 P. M. sept10–tf

THE CHURCH ALMANAC FOR 1854 will be published in the month of *October*, so soon after the assembling of the General Convention as the statistics of the several Dioceses can be accurately completed. Church documents &c. should be sent to the Editor, 20 John street. Orders received by THOMAS C. BUTLER,
aug20–eowtf Depository P. E. Tract Society, 20 John street.

THE COLLEGIATE SCHOOL, No. 71 West 14th street, will be re-opened on Monday the 12th of September. Circulars can be obtained at the Bookstore of Robt. Carter & Bros., 285 Broadway.
Sept. 3–4t FORREST & WELLING, Principals.

CHURCH SCHOOL, 48 Seventh Avenue, corner 14th street. The teachers and pupils of this institution resume their duties Monday, Sept 5th. WM. STOUGHTON, and the Rev. G. N. SLEIGHT,
Sept. 3d–3t Principals.

WANTED.—An active middle aged lady to assist in the management of a private boarding house, where she will find a comfortable home. A widow without incumbrance preferred. Apply personally or by note at 175 East 17th street. sept3–tf

A YOUNG LADY experienced in teaching wishes a situation as resident or visiting Governess, to instruct in English, French, Music, and Fancy work. New York or its immediate vicinity preferred. Address box 1603 Post Office, N. Y. Aug27–tf $

EDUCATION.—PARISH SCHOOL OF THE CHURCH OF THE HOLY INNOCENTS.—Situation, on Broadway near Sixth avenue, between 35th and 36th streets, very easy of access by cars and stages.
The Parish School for Girls will be opened on Monday, Sept. 5th.
It will be under the daily direction of the Pastor, who will take entire charge of the religious instruction of the scholars.
He makes himself also personally responsible for their intellectual training, having secured for that purpose the assistance of a lady thoroughly qualified by education, and several years' successful experience. Daily instruction in Vocal Music will be given without additional charge. It is not desired that the receipts of the school should exceed its necessary expenses, which will be small, and the terms of admission will therefore be placed very low.
Circulars containing further particulars will be found at Stanford & Swords, 137 Broadway, or application may be made to the subscriber.
JOHN J. ELMENDORF, Pastor,
aug27–4t Church of the Holy Innocents, 109 West 36th street.

THE CRYSTAL PALACE IS OPEN, AND SO IS MILLER & CO'S SHOE ESTABLISHMENT IN CANAL STREET, where the ladies of New York and surrounding country are respectfully invited to look at the beautiful gaiter boots, at 12s., 16s., and 18s. per pair, the slippers, ties, buckskins and toilet slippers at 9s. and 10s., and those of the second quality at 6s. and 7s. per pair. A large assortment of Boys', Misses' and Children's Boots and Shoes of all styles and prices.
Ladies will please call and examine for themselves at
aug20–3m MILLER & CO'S, 134 Canal street.

LADIES' FUR STORE.—J. H. HARLEY, 34 John street, importer and manufacturer of a superior article of Furs, would invite his old customers and others to favor him with a call at his new store, where he will be prepared to show them an extensive assortment of Furs of every variety, and he flatters himself that as to quality and price they cannot be surpassed. He would call the attention of the Southern and Western trade to his assortment of real Swan trimming, and other light goods suitable for their trade.
aug20–3m J. H. HARLEY, 34 John street.

STATEN ISLAND FANCY DYEING ESTABLISHMENT. Office No. 3 John street, two doors from Broadway, New York. Ladies and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
aug20–3m$ BARRETT, NEPHEWS & CO.

SCHOOL FOR YOUNG LADIES, IN NEW YORK.—Rev. H. D. WARD and Mrs. WARD will re open their school in New York, 12th September next, in their new and commodious house, No. 38 West 23d street (a street one hundred feet wide), situated between 5th and 6th avenues, near Broadway and Madison Square.
The Principals will devote themselves personally to the work of instructing their Pupils, assisted by long tried and most approved Teachers in the English department, and also by French Professors, and a resident French Governess. The best opportunities for learning the French language will be afforded in this School, together with ample facilities for acquiring the Italian, German, and Spanish. Mrs. Ward is herself intimately acquainted with all these languages, speaks the two former fluently, and readily reads and accurately teaches the two latter. The French Language will be enforced in the French Department and in the Family.
Rev. Mr. Ward having formerly been for several years a clergyman of the Diocese of Virginia, and for two years in charge of the church in Charleston, Kanawha county, is well known and has permission to refer to Bishop Meade and to Bishop Johns; and also to the Hon. George W. Summers. He also has permission to refer to Bishop Wainwright, Col. Thorn, and to many other leading citizens, patrons of the school.
From many testimonials to the character of their School in New York, we, by permission, extract the following:
From the late President of the United States.
HENRY DANA WARD, New York city: My dear Sir, * * * * * I have known you many years, and there is no man in whose integrity, literary ability, and high moral worth, I have more confidence than in yourself; and for all this, you are at liberty to refer to me, whenever and wherever you choose. I am truly yours, MILLARD FILLMORE.
[From CH. KING, LL.D., President of Columbia College, New York.]
Columbia College, New York, 14th March, 1853.
I take leave hereby to recommend to the confidence and respect of those whom he may have occasion to address, the Rev H. DANA WARD, who, with his accomplished wife, has charge of a School in this city for Young Ladies. Mr. Ward is a clergyman of the Episcopal Church, in good standing: Mrs. Ward has experience as a teacher: and by the excellence of her character, and the refinement of her manners, as well as by her own thorough instruction, gives great effect to her teaching.
CHS. KING, Pres't. Col. Coll.
[From the Rev. FRANCIS L. HAWKS, D.D., LL.D., of New York.]
My dear Sir: I am glad that you have afforded me the opportunity to speak of Mrs. WARD's very superior qualifications for the work of instruction, as well as to testify to her various and thorough attainments. As far as my opinion may be deemed of any value, you are quite at liberty to say that I do, without reserve, recommend Mrs. WARD as an accomplished lady, eminently fitted for the work of education, and not less thorough in instructing than she is qualified to teach.
Yours very truly, FRANCIS L. HAWKS.
Rev. H. DANA WARD.
[From the Rev. ED D. SMITH, D.D., member of the First Presbytery of the City of New York, to a Presbyterian Brother in Georgia.]
The school is fully equal to any one in this city. The advantages for becoming acquainted with the French, and some other modern languages, are unusually great. Mr. WARD is a minister of the Episcopal Church, but is worthy to be a brother beloved amongst us. Yours truly,
New York, March 15, 1853. ED. D. SMITH.
I am well acquainted with Madam H. D. WARD, as an accomplished teacher of the Italian language, and regard her attainments in Italian literature such as eminently to qualify her to unfold its beauties to pupils of the highest class. E. FELIX FORESTI, LL.D.,
Professor of the Italian Language, and Literature, in Columbia College and the University of the City of New York.
New York, 28th May, 1853. aug20–1m$

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL.
Aug. 13, 1853. 6m

PHILOSOPHICAL AND CHEMICAL APPARATUS of almost every description, manufactured by C. B. WARRING, A.M., Poughkeepsie, N.Y., who will be pleased to correspond with any who may wish anything in his line. Catalogues sent gratis on application.
He refers to the Rt. Rev. Alonzo Potter, D.D., Philadelphia, Prof. John Foster, of Union College, and Charles Bartlett, A.M., Poughkeepsie.
Jy30–3m.

WANTED, three active intelligent men of good address to act as solicitors for *The Churchman* newspaper, to whom fair salaries will be paid and constant employment given. None need apply unless Episcopalians feeling sufficiently interested in Church matters to engage in the business with zeal and perseverance, and who can bring the best references, which will be strictly investigated. Full particulars may be obtained on application at the office of this paper, No. 38 and 40 Trinity Buildings, 111 Broadway. July9–tf

WANTED.—A Gentleman, a Communicant of the Protestant Episcopal Church, to take charge of a Parochial School near Baltimore, Md. Address A. J. R., care of Norris & Brothers, Baltimore street, Baltimore, Md. jy30–7t

POETRY.

For The Churchman.

"GO THY WAY; THY SON LIVETH."

Yes, toil-worn father, go thy way
In faith and hope and joy,
For kinder, holier arms than thine
Surround thy blessed boy.

And though a little while removed
From thy fond aching sight,
He sees his Heavenly FATHER'S face*
In realms of cloudless light.

And there he lives untouched by sin,
By sorrow, want or care,
And waits to greet the loved of earth,
His happy lot to share.

Then let us turn our pilgrim feet
To that eternal shore
Where every faithful child of GOD
Shall *live*, to die no more.

A. M. M., of Va.

* Know ye not that in heaven angels do always behold the face of their FATHER.

SELECTIONS.

There is such an air of sweet and solemn thought hanging about and pervading the subjoined essay, that we can never read it enough. It is from the pen of Mr. RICHARD H. DANA, a man who has enriched our literature with some of the deepest and choicest things, both in poetry and in prose, that it contains. The first time we met with it was several years ago, served up as a sort of newspaper selection by Mr. W. C. BRYANT. The first perusal fixed it in the pavilion of our memory as some sacred melody of the soul; and ever and anon, from that day to this, its power has lived and been felt in yearnings that made us return to it, as to an unfailing repository of comfort and refreshment. Surely, it must be one of those things which "custom cannot stale." Our feelings still recur to it, from time to time, and linger upon it, as under the subtle and strong allurement of one who "sings aloud old songs, the precious music of the heart." Mr. DANA'S writings strike so deep a cord, and strike it so delicately withal, that perhaps they can never become very popular. And, indeed, there is often a redundancy of beauty about them; they relish too little of earthen sentiment, they dwell too little on the homely and familiar points of common thought, to be domesticated with the multitude, or be taken home to the bosoms of those with with whom the powers of thinking are, in effect, but a provision of means for killing time. Still, we cannot but wish that our countrymen and countrywomen might be persuaded into a larger acquaintance and communion with them. We would not like to affirm but that they may sometimes be too brooding, too apt to slide into the luxuries of grief and tender melancholy. But, if it be true that Mr. DANA draws the shades of sadness too thick and close about the reader, it is no less certain that he always carries such a strength and purity of religious feeling, robed in the divine plumage of genius, that one can hardly rise from perusing him without being a wiser and a better man.

DOMESTIC LIFE.

O, friendly to the best pursuits of man,
Friendly to thought, to virtue, and to peace,
Domestic life. —COWPER.

IT is for a short part of life only that the world is a wonder and delight to us, and its events so many causes of admiration and joy. The mist of morning soon breaks into little wreaths, and is lost in the air; and the objects which it dressed in new beauties are found to be things of our common notice. It passes off from the earth, and the fairy sea is swallowed up, and the green islands, scattered far and wide over it, are again turned into trees or mountain brushwood.

In early life, we are forever giving objects the hue that best pleases us, and shaping and enlarging them as suits our imagination. But the time comes when we must look upon the unsightly without changing it, and when the hardness of reality makes us feel that there are things not to be moulded to our fancies. Men and their actions were figured to our minds in extremes. Giants and dwarfs peopled the world, and filled it with deeds of heroic virtue and desperate vice. All that we looked forward to kept our spirits alive, and our imagination found food for our desires. At one time, we were vainglorious at our victories over magnificent crimes; at another, bearing up firmly against oppression, with the honest and tried.

We come at length into the world, and find men too busy about their own affairs to make those of another their concern, and too careful of themselves to go a tilting for another's rights. Even the bad have a mixture in their character which takes away from it a certain exciting poetic effect, and we at last settle down in the dull conviction that we are never to behold the splendor of entire virtue, or the reckless energy of unmitigated vice. With this sudden check upon our feelings, we may live in the world disappointed and estranged from it; or become, like others, cold and wise, putting on timidity for caution, and selfishness for prudence, be guarded in speech, and slow in conduct, seeing the wrong, yet afraid of condemning it. Or, shaking ourselves loose from this hypocrisy of life, we may let go with it the virtues it mimics, and, despising the solemn ostent and formalities of society, may break through its restraints, and set its decencies at defiance. Or, too wise to be vicious, and too knowing to be moved, we may look with complacent unconcern upon what we hold to be the errors of the world, forbearing to shake the faith of the religious, because it has its social uses, or to point out the fallacies of a moral code, because it serves to the same end.

The virtuous tendencies of our youth might in this way run to vice, and our early feelings grow cold, were there not in us affections of a quieter nature, resting on objects simple and near at hand, receiving more happiness from one being than from a thousand, and kindling a light within us, making one spot a constant brightness, and secretly cheering us through life. These affections are our domestic attachments, which are refreshed every morning, and grow daily under a gentle and kindly warmth, making a companionship for what is lonely, at the same time leaving it the distinctness and intenseness of our highest solitary joys. We may suffer the hopes and expectations which shot up wild and disorderly in our young imaginations, to live about our homes; and leaving them their savor and bright hues, may sort each with its kind, and hedge them round with the close and binding growth of family attachments. It is true, that this reality has a narrower range and an evener surface than the ideal; yet there is a rest, and an assured and virtuous gladness in it, which make an harmonious union of our feelings and our fancies.

Home gives a certain serenity to the mind, so that everything is well defined and in a clear atmosphere, and the lesser beauties brought out to rejoice in the pure glow which floats over and beneath them from the earth and sky. In this state of mind afflictions come to us chastened; and if the wrongs of the world cross us in our doorpath, we put them aside without anger. Vices are about us, not to lure us away or make us morose, but to remind us of our frailty and keep down our pride. We are put into a right relation with the world; neither holding it in proud scorn, like the solitary man, nor being carried along by shifting and hurried feelings, and vague and careless notions of things, like the world's man. We do not take novelty for improvement, or set up vogue for a rule of conduct; neither do we despair, as if all great virtues had departed with the years gone by, though we see new vices, frailties, and follies taking growth in the very light which is spreading over the earth.

Our safest way of coming into communion with mankind is through our own household. For there our sorrow and regret at the failings of the bad are in proportion to our love, while our familiar intercourse with the good has a secretly assimilating influence upon our characters. The domestic man has an independence of thought which puts him at ease in society, and a cheerfulness and benevolence of feeling which seem to ray out from him, and to diffuse a pleasurable sense over those near him, like a soft, bright day. As domestic life strengthens a man's virtue, so does it help to a sound judgment and a right balancing of things, and gives an integrity and propriety to the whole character. GOD, in his goodness, has ordained that virtue should make its own enjoyment, and that wherever a vice or frailty is rooted out, something should spring up to be a beauty and delight in its stead. But a man of a character rightly cast has pleasures at home, which, though fitted to his highest nature, are common to him as his daily food; and he moves about his house under a continued sense of them, and is happy almost without heeding it.

Women have been called angels, in love-tales and sonnets, till we have almost learned to think of angels as little better than women. Yet a man who knows a woman thoroughly, and loves her truly,—and there are women who may be so known and loved,—will find, after a few years, that his relish for the grosser pleasures is lessened, and that he has grown into a fondness for the intellectual and refined without an effort, and almost unawares. He has been led on to virtue through his pleasures; and the delights of the eye, and the gentle play of that passion which is the most inward and romantic in our nature, and which keeps much of its character amidst the concerns of life, have held him in a kind of spiritualized existence: he shares his very being with one who, a creature of this world, and with something of the world's frailties, is

"yet a Spirit still and bright
With something of angelic light."

With all the sincerity of a companionship of feeling, cares, sorrows, and enjoyments, her presence is as the presence of a purer being, and there is that in her nature which seems to bring him nearer to a better world. She is, as it were, linked to angels, and in his exalted moments he feels himself held by the same tie.

In the ordinary affairs of life, a woman has a greater influence over those near her than a man. While our feelings are, for the most part, as retired as anchorites, hers are in play before us; we hear them in her varying voice; we see them in the beautiful and harmonious undulations of her movements, in the quick-shifting hues of her face, in her eye, glad and bright, then fond and suffused; her frame is alive and active with what is at her heart, and all the outward form speaks. She seems of a finer mould than we, and cast in a form of beauty, which, like all beauty, acts with a moral influence upon our hearts; and as she moves about us, we feel a movement within which rises and spreads gently over us, harmonizing us with her own.—And can any man listen to this,—can his eye, day after day, rest upon this, and he not be touched by it, and made better?

The dignity of a woman has its peculiar character; it awes more than that of man. His is more physical, bearing itself up with an energy of courage which we may brave, or a strength which we may struggle against; he is his own avenger, and we may stand the brunt. A woman's has nothing of this force in it: it is of a higher quality, and too delicate for mortal touch.

There is a propriety, too, in a woman's mind, a kind of instinctive judgment, which leads us along in a right way, and that so gently, and by such a continuous run of little circumstances, that we are hardly conscious we are not going on in our own course. She helps to cure our weaknesses better than man, because she sees them quicker, because we are more ready to lay open to her those which are hid, and because advice comes from her without its air of superiority, and reproof without its harshness.

Men who feel deeply show little of their deepest feelings to each other. But, aside from the close union and common interests and concerns between husband and wife, a woman seems to be a creature peculiarly ordained for a man to open his heart to and share its joys with, and to be a comforter to his griefs. Her voice soothes us like music; she is our light in gloom, and our sun in a cold world. In time of affliction she does not come to us like man, who lays by, for the hour, his proper nature to give us relief. She ministers to us with a hand so gentle, and speaks in a voice so calm and kind, and her very being is so much in all she does, that she seems at the moment as one born only for the healing of our sorrows, and for a rest to our cares. The man to whom such a being is sent for comfort and support must be sadly hard and depraved, if he does not feel his inward disturbance sinking away, and a quietude stealing through his frame.

The relations of parents and children are the most sacred in our lives; and there are no pleasures, or cares, or thoughts, connected with this world, which remind us so soon of a future. The helpless infancy of children sets our own death before us, when they will be left to a world to which we would not trust ourselves; and the thought of the character they may take in after life brings with it the question, what awaits them in another. Though there is a melancholy in this, its seriousness has a religious tendency. And the responsibility which a man has laid himself under begets a resoluteness of character, a sense that this world was not made to idle in, and a feeling of dignity that he is acting for a great end. How heavily does one toil who labors only for himself, and how is he cast down by the thought of what a worthless creature it is all for!

We have heard of the sameness of domestic life. He must have a dull head and dry heart who grows weary of it. A man who moralizes feelingly, and has a proneness to see a beauty and fitness in all GOD'S works, may find daily food for his mind even in an infant. In its innocent sleep, when it seems like some blessed thing dropped from the clouds, with tints so delicate, and with its peaceful breathings, we can hardly think of it as of mortal mould, it looks so like a pure spirit made visible for our delight.

"Heaven lies about us in our infancy," says WORDSWORTH. And who of us, that is not so over-good as to be unconscious of vice, has not felt rebuked and humbled under the clear and open countenance of a child?—who that has not felt his impurities foul upon him in the presence of of a sinless child? These feelings make the best lesson that can be taught a man; and tell him, in a way which all he has read or heard never could, how paltry is the mere intellect compared with a pure and good heart. He that will humble himself, and go to a child for instruction, will come away a wiser man.

If children can make us wiser, they surely can make us better. There is no one more to be envied than a good-natured man watching the workings of children's minds, or overlooking their play. Their eagerness, curious about everything, making out by a quick imagination what they see but a part of—their fanciful combinations and magic inventions, creating out of ordinary circumstances, and the common things which surround them, strange events and little ideal worlds, and these all working in mystery to form matured thought—are study enough for the most acute minds, and should teach us, also, not too officiously to regulate what we so little understand. The still musing and deep abstraction in which they sometimes sit, affect us as a playful mockery of older heads. These little philosophers have no foolish system, with all its pride and jargon, confusing their brains. Theirs is the natural movement of the soul, intense with new life, and busy after truth, working to some purpose, though without noise.

When children are lying about seemingly idle and dull, we, who have become case-hardened by time and satiety, forget that they are all sensation, that their outstretched bodies are drinking in from the common sun and air, that every sound is taken note of by the ear, that every floating shadow and passing form comes and touches at the sleepy eye, and that the little circumstances and the material world about them make their best school, and will be the instructors and formers of their characters for life.

And it is delightful to look on and see how busily the whole acts, with its countless parts fitted to each other and moving in harmony. There are none of us who have stolen softly behind a child when laboring in a sunny corner, digging a Liliputian well, or fencing in a six-inch barn-yard, and listened to his soliloquies and his dialogues with some imaginary being, without our hearts being touched by it. Nor have we observed the flush which crossed his face when finding himself betrayed, without seeing in it the delicacy and propriety of the after man.

A man may have many vices upon him, and have walked long in a bad course; yet if he has a love for children, and can take pleasure in their talk and play, there is something still left in him to act upon,—something which can love simplicity and truth. I have seen one, in whom some low vice had become a habit, make himself the play thing of a set of riotous children with as much delight in his countenance as if nothing but goodness had ever been expressed in it; and I have felt as much of sympathy and kindness toward him, as I have of dislike and misgiving toward another who has gone through life with all due propriety, but with that cold and supercilious bearing towards children which makes them shrinking and still. I have known one like the latter attempt, with uncouth condescension, to court an open-hearted child, who would draw back with an instinctive aversion; and I have felt as if there were a curse upon him. Better to be driven out from among men, than to be disliked of children.

When my heart has been full of gladness and good will at the thought of the blessings of home, and at the remembrance that the little which is right within me was learned there,—when I have reflected upon the nature of my enjoyments abroad, and cast them up, and found them so few, and have then turned home again, and have seen that its pleasures were my best lessons of virtue, and as countless as good,—I have thought that I could talk of it for ever. It is not so. Though the feeling of home never wearies, because kind offices and the thousand little ways in which home attachments are always uttering themselves keep it fresh and full in its course, yet the feeling itself, and that which feeds it, have a simplicity and unity of character of which little is to be told, though they are always with us.

It may be thought that something should be said of the influence of domestic associations on a child, and on its filial attachments. I would not overcast the serenity I now feel by calling up the days when I was a boy, when the spirits were unbroken and the heart pure, when the past was unheeded, and the future bright, I would not do this, to be pained with all that has gone amiss in my latter days—to remember how poorly I have borne the ills of life, and how thankless has been my spirit for its good.

It is needless to talk of the afflictions of domestic life. Those which Providence sends come for our good, and their best consolations are found in the abode into which they enter. Of the troubles which we make to ourselves, we have no right to complain. Ill-sorted marriages will hardly bring agreement, and from those of convenience will hardly come love. But when the deep and tranquil enjoyment, the light and playful cheerfulness, the exaltation of feeling, and the clear calm of thought, which belong to those who know each other entirely, and have by nature something of the romance of love in them, are all told, then will I speak of the troubles of home.

FOR THE YOUNG.

SOME LEAVES FROM THE BOOK OF NATURE.

KNOWLEDGE NOT THE LIMIT OF BELIEF.

"Canst thou by searching find out GOD?"—JOB xi. 7.

A wild wind and a rough sea one day tore a seaweed and a zoophyte from the rocks, and cast them together upon the sands.

Now everybody knows what a seaweed is, but *everybody* does not know that the little brown tree-shaped things that grow among seaweeds on the rocks, are not really seaweeds or any sort of plants, but are, on the contrary, *animal creatures*, which 'live, and move, and have their being,' according to GOD'S appointed law.

These little brown animal-trees, with their berry-like seed vessels, do, however, look so very like plants, that it is no wonder that for a great number of years they were thought *to be* plants, and of course considered to belong to the 'vegetable kingdom.'

But the closer examination given by the use of the microscope, at last revealed to naturalists that the 'animal-trees' were full of cells or open holes, out of which tiny creatures were seen to put out feelers for the purpose of catching prey for food.

And thenceforth these beautifully branched brown structures were called zoophytes or animal plants.

How strange that the very naturalist who first made this discovery about zoophytes known in England, should at the same time have committed a mistake in natural history by classing among the zoophytes a certain set of very common lilac-colored seaweeds, covered by a hard limy coral-like coating, and called *corallinas*.

The discovery about the real zoophytes was so interesting, that people took the naturalist's word for the transfer of the *corallinas* also to the animal kingdom. But during the last few years this mistake has been corrected—the *corallinas* are restored to their vegetable position, while the zoophytes maintain their rightful place among the lowest forms of animal life.

These statements should be borne in mind in the perusal of our fable:

* * * * * * * *

It was but the banging of the door, blown to by a current of wind from the open window, that made that great noise, and shook the room so much!

The room was a naturalist's library, and it was a pity that some folio books of specimens had been left so near the edge of the great table, for, when the door clapt to, they fell down, and many plants, seaweeds, &c., were scattered on the floor.

And, 'Do we meet once again?' said a zoophyte to a seaweed (a *corallina*), in whose company he had been thrown ashore; 'do we meet once again? This is a real pleasure. What strange adventures we have gone through since the waves flung us on the sands together!'

'Aye, indeed,' replied the seaweed, 'and what a queer place we have come to at last! Well, well—but let me first ask you how you are this morning, after all the washing, and drying, and squeezing, and gumming, we have undergone?'

Zoophyte. 'Oh, pretty well in health, but very, very sad. You know there is a great difference between you and me. You have little or no cause to be sad. You are just the same now that you ever were, excepting that you can never grow any more. But *I!* ah! I am only the skeleton of what I once was! All the merry little creatures that inhabited me are dead and dried up. They died by hundreds at a time soon after I left the sea; and even if they had survived longer, the nasty fresh water we were soaked in by the horrid being who picked us up, would have killed them at once. What are you smiling at?'

Seaweed. 'I am smiling at your calling our new master a horrid being, and also at your speaking so positively about the little creatures that inhabited you.'

Zoophyte. 'And why may I not speak positively of what I know so well?'

Seaweed. 'Oh, of what you *know*, by all means. But I wonder what we *do* know! People get very obstinate over what they think they know, and then, lo and behold, it turns out to be a mistake.'

Zoophyte. 'What makes you say this?'

Seaweed. 'I have learnt it from a very curious creature I have made acquaintance with here—a bookworm. He walks through all the books in this library just as he pleases, and picks up a quantity of information, and knows a great deal. And he's a mere nothing, he says, compared to the creature who picked us up—the "horrid being," as you call him. Why, my dear friend, the bookworm tells me he is a man, and that a man is the most wonderful creature in all the world; that there is nothing in the least like him. And this particular one here is a naturalist, that is, he knows all about living creatures, and plants, and stones, and I don't know what besides. Now, wouldn't you say that it was a great honor to belong to him, and to have made acquaintance with his friend the bookworm?'

Zoophyte. 'Of course I should, and do.'

Seaweed. 'Very well, I knew you would; and yet I can tell you that this naturalist and his bookworm are just instances of what I have been saying. They fancy that betwixt them they know nearly everything, and get as obstinate as possible over the most ridiculous mistakes.'

Zoophyte. 'My good friend, are you a competent judge in such matters as these?'

Seaweed. 'Oh, am I not? Why now, for instance, what do you think the bookworm and I have been quarrelling about half the morning? Actually as to whether *I* am an animal or a vegetable. He declares that I am an animal full of little living creatures like yours, and that there is a long account of all this written on the page opposite the one on which I am gummed?'

'Of all the nonsense I ever listened to,' began the zoophyte angrily, yet amused—but he was interupted by the seaweed—

'And as for *you*—I am almost ashamed to tell you that you and all your family and connections were, for generations and generations, considered as vegetables. It is only lately that these naturalists found out that you were an animal. May I not well say that people get very obstinate about what they think they know, and after all it all turns out to be a mistake? As for me, I am quite confused with these blunders.'

'Oh dear, how disappointed I am!' murmured the zoophyte. 'I thought we had really fallen into the hands of some very interesting creatures. I am very, very sorry. It seemed so nice that there should be wonderful, wise beings, who spend their time in finding out all about animals and plants, and such things, and keep us all in these beautiful books so carefully. I liked it so much, and now I find the wonderfully wise creatures are wonderfully stupid ones instead.'

'Very much so,' laughed the seaweed; 'though our learned friend, the bookworm, would tell you quite otherwise; but he gets quite muddled when he talks about them, poor fellow!'

'It is very easy to ridicule your betters,' said a strange voice: and the bookworm, who had just then eaten his way through the back of Lord BACON'S *Advancement of Learning*, appeared sitting outside, listening to the conversation. 'I shall be sorry that I have told you anything, if you make such a bad use of the little bit of knowledge you have acquired.'

'Oh, I beg your pardon, dear friend!' cried the seaweed. 'I meant no harm. You see it is quite new to us to learn anything, and, really, if I laughed, you must excuse me. I meant no harm—only I *do* happen to know—really for a fact—that I never was alive with little creatures like my friend the zoophyte; and he happens to know—really for a fact—that he never was a vegetable—and so you see it made us smile to think of your wonderful creature, man, making such wonderfully odd mistakes.'

At this the bookworm smiled; but he soon shook his head gravely, and said—"All the mistakes man makes, man can discover and correct—I mean, of course, all the mistakes he makes about creatures inferior to himself, whom he learns to know from his own observation. He may not observe quite carefully enough one day, but he may put all right when he looks next time. I never give up a statement when I know it is true: and so I tell you again—laugh as much as you please—that, in spite of all his mistakes, man is without exception the most wonderful and the most clever of all the creatures upon earth!'

'You will be a clever creature yourself if you can prove it,' cried both the zoophyte and seaweed at once.

'The idea of taking me with my hundreds of living inhabitants for a vegetable!' sneered the zoophyte.

'And me with my vegetable inside, covered over with lime, for an animal!' smiled the seaweed.

Bookworm. 'Ay! have your laugh out, and then listen. But, my good friends, if you had worked your way through as many wise books as I have done, you would laugh less and know more.'

Zoophyte. 'Nay, don't be angry, Bookworm.'

Bookworm. 'Oh, I'm not angry a bit! I know too well the cause of all the folly you are talking, so I excuse you. And I am now puzzling my head to find out how I am to prove what I have said about the superiority of man, so as to make you understand it.'

Seaweed. 'Then you admit there is a little difficulty in proving it? Even *you* confess it to be rather puzzling?'

Bookworm. 'I do; but the difficulty does not lie where you think it does. I am sorry to say it—but the only thing that prevents your *understanding* the superiority of man, is your own immeasurable inferiority to him! However many mistakes he may make about *you*, he can correct them all by a little closer or more patient observation. But no observation can make you understand what man is. *You* are quite within the grasp of *his* powers, but *he* is quite beyond the reach of *yours*.'

Seaweed. 'You are not over civil, with all your learning, Mr. Bookworm.'

Bookworm. 'I do not mean to be rude, I assure you. You are both of you very beautiful creatures, and, I dare say, very useful too. But you should not fancy either that you *do* know everything, or that you are *able* to know everything. And, above all, you should not dispute the superiority and powers of another creature merely because you cannot understand them.'

Seaweed. 'And am I then to believe all the long stories anybody may choose to come and tell me about the wonderful powers of other creatures?—and when I inquire what those wonderful powers are, am I to be told that I can't understand them, but am to believe them all the same as if I did?'

Bookworm. 'Certainly not, unless the wonderful powers are proved by wonderful results: but if they are, I advise you to believe in them whether you understand them or not.'

Seaweed. 'I should like to know how I am to believe what I don't understand.'

Bookworm. 'Very well, then, don't! and remain an ignorant fool all your life. Of course you can't *really* understand anything but what is within the narrow limits of your own powers; so, if you choose to make those powers the limits of your belief, I wish you joy, for you certainly won't be overburdened with knowledge.'

Seaweed. 'I will retort upon you that it is very easy to be contemptuous to your inferiors, Mr. Bookworm. You would do much better to try and explain to me those wonderful powers themselves, and so remove all the difficulties that stand in the way of my belief.'

Bookworm. 'If I were to try ever so much, I should not succeed. You can't understand even *my* superiority.'

Seaweed. 'Oh, Bookworm! now you are growing conceited.'

Bookworm. 'Indeed I am not, but you shall judge for yourself. I can do many things you can't do. Among others, I can *see*.'

Seaweed. 'What is that?'

Bookworm. 'There, now! I knew I should puzzle you directly! Why, seeing is something that I do with a very curious machine in my head, called an eye. But as you have not got an eye, and therefore cannot see, how am I to make you understand what seeing is?'

Seaweed. 'Why, you can tell us, to be sure.'

Bookworm. 'Tell you what? I can tell you I see. I can say, *Now I see, now I see*, as I walk over you and see the little bits of you that fall under my small eye. Indeed I can also tell you *what* I see, but how will that teach you what seeing is? You have got no eye, and therefore you can't see, and therefore also you can never know what seeing is.'

Zoophyte. 'Then why need we believe there is such a thing as seeing?'

Bookworm. 'Oh, pray don't believe it. I don't know why you should, I am sure! There's no harm at all in being ignorant and narrow-minded. I am sure I had much rather you took no further trouble in the matter, for you are, both of you, very testy and tiresome. It is from nothing but pride and vanity too, after all. You want to be in a higher place in creation than you are put in, and no good ever comes of that. If you'd be content to learn wonderful things in the only way that is open to you, I should have a great deal of pleasure in telling you more.'

Zoophyte. 'And pray what way is that?'

Bookworm. 'Why, from the effects produced by them. As I said before, even where you cannot *understand* the wonderful powers themselves, you may have the grace to believe in their existence from their wonderful results.'

Seaweed. 'And the results of what you call "seeing" are——'

'In man,' interupted the bookworm—'that he gets to know everything about you and all the creatures, and plants, and stones he looks at;—so that he may know your shape, and growth, and color, and all about the cells of the little creatures that live in you—how many feelers they have, what they live upon, how they catch their food, how the eggs come out of the egg cells, where you live, where you are to be found, what other zoophytes are related to you, which are most like you,—in short, the most minute particulars;—so that he puts you into his collections, not among strange creatures, but near to those you are nearest related to; and he describes you, and makes pictures of you, and gives you a name so that you are known for the same creature wherever you are found all over the world. And now, I'm quite out of breath with telling you all these wonderful results of seeing.'

'But he once took me for a vegetable,' mused the zoophyte.

'Yes, as I said before, he had not observed quite close enough, nor had he then invented a curious instrument which enables his great big eye to see such little fellows as your inhabitants are. But when he made that instrument, and looked very carefully, he saw all about you.'

'Aye, but he still calls me an animal,' observed the seaweed.

'I know he does, but I am certain he will not do so long. If you are a vegetable, I will warrant him to find it out when he examinse you alittle more.'

'You expect us to believe strange things, Bookworm,' observed the zoophyte.

'To be sure; because there is no end of strange things for you to believe! And what you can't find out for yourself you must take upon trust from your betters,' laughed the bookworm. 'It's the only plan. *Observation and Revelation are the sole means of acquiring knowledge.*'

Just at that moment the door opened, and two gentlemen entered the room.

'Ah, my new specimens on the floor!' observed the naturalist; 'but never mind,' added he, as he picked them up, 'here is the very one we wanted. It will serve admirably for our purpose. I shall only sacrifice a small branch of it, though.'

And the naturalist cut off a little piece of the seaweed and laid it in a saucer, and poured upon it some liquid from a bottle, and an effervescence began to take place forthwith, and the seaweed's limy coat began to give way, and the two gentlemen sat watching the result.

'Now,' whispered the bookworm to the zoophyte, 'those two men are looking closely at your seaweed friend, and trying what they call experiments, that they may find out what he is; and if they do not succeed, I will give up all my arguments in despair.'

But they *did* succeed!

The gentlemen watched on till all the lime was dissolved, and there was nothing left in the saucer but a delicate red branch with little round things upon it, that looked like tiny apples.

'This is the fruit decidedly,' remarked the naturalist; 'and now we will proceed to examine it through the microscope.'

And they did so.

And an hour or more passed, and a sort of sleepy forgetfulness came over the bookworm and his two friends; for they had waited till they were tired for further remarks from the naturalist. And therefore it was with a start they were aroused at last by hearing him exclaim, 'It is impossible to entertain the slightest doubt. If I ever had any, I have none now; and the *corallinas* must be removed back once more to their position among vegetables!'

The naturalist laughed as he loosened the gum from the specimen, which he placed on a fresh paper, and classed among red seaweeds. And soon after, the two gentlemen left the room once more.

'So he has really found me out!' cried the seaweed; 'and he was right about the fruit too! Oh, Bookworm, Bookworm! would that I could know what *seeing* is!'

'Oh, Seaweed, Seaweed! I wish you would not waste your time in struggling after the unattainable! You know what *feeling* is? Well! I would tell you that *seeing* is something of the same sort as feeling, only that it is quite different! Will that do?'

'It sounds like nonsense.'

'It *is* nonsense. There *can* be no answer but nonsense, if you want to understand "really for a fact," as you call it, powers that are above you. Explain to the rock on which you grow what *feeling* is!'

'How could I?' said the zoophyte; 'it has no sensation.'

'No more than you have sight,' rejoined the bookworm.

'That is true indeed,' cried the zoophyte. 'Bookworm, I am satisfied—humbled, I must confess, but satisfied. And now I will rejoice in our position here, glory in our new master, and admire his wonderful powers, even while I cannot understand them.'

'I am proud of my disciple,' returned the bookworm, kindly.

'I also am one of them,' murmured the seaweed; 'but tell me now, are there any other strange powers in man?'

'Several,' was the bookworm's answer; 'but to be really known they must be possessed. A lower power cannot compass the full understanding of a higher. But to limit one's belief to the bounds of one's own small powers, would be to tie one's self down to the foot of a tree and deny the existence of its upper branches.'

'There are no powers beyond those that man possesses, I suppose,' mused the zoophyte.

'I am far from saying that,' replied the bookworm; 'on the contrary'——

But what he would have said further no one knows, for once more the door opened, and the naturalist, who now returned alone, spent his evening in putting by the specimens in their separate volumes on the shelves. And it was a long, long time before the bookworm saw them again, for the volumes in which they were kept were bound in Russian leather, to the smell of which he had a particular dislike, so that he never could make his way to them for a friendly chat again.—*Scottish Ecclesiastical Journal.*

MISCELLANEOUS CLIPPINGS.

RELIGIOUS FAITH.—I envy no quality of mind or of intellect in others, be it genius, power, wit, or fancy; but if I could choose what would be most delightful, and, I believe, most useful to me, I should prefer a firm religious belief to every other blessing, for it makes life a disciple of goodness; creates new hopes when all earthly hopes vanish; awakes life even in death, and from corruption and decay calls up beauty and divinity; makes an instrument of fortune, and shame the ladder of ascent to Paradise; and, far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blest, the security of everlasting joys, where the sensualist and skeptic view only gloom, decay, annihilation and despair.—*Humphrey Davy.*

WASHINGTON CARROWAY, a citizen of Hyde county, N. C., fifty years of age, and many years a Baptist preacher, lately, on some frivolous pretext, knocked his wife down with a chair, and then seized a large stick and continued to beat her, until a man named LASSITER, who was boarding in the house, interfered to prevent her being murdered. A few days afterwards, CARROWAY shot LASSITER dead, buried him in a swamp, and escaped. He had been married three times, and has children by each marriage; and, horrible to tell, circumstances have now come out which strongly indicate that both of his deceased wives came to their deaths by his hands.

GETTING MARRIED.—During the last summer a little incident transpired in one of the eastern towns, which afforded some amusement to the spectators at the time, and furnished food for a considerable gossip thereafter. It occured in church, on one of those quiet Sunday afternoons, when all the world seems just ready to drop asleep; when the flies buzz lazily on the window-panes, and the dog lies quietly on the door-stone.

The afternoon services had ended, and the congregation were arranging themselves for the benediction, when, to the great astonishment and manifest interest of the worshippers, the good parson descended from the pulpit to the desk below, and said in a calm, clear voice, "Those wishing to be united in the holy bonds of matrimony will now please to come forward." A deep stillness instantly fell over the congregation, broken only by the rustling of silk as some pretty little girl or excited matron changed her position, to catch the first view of the couple to be married. No one, however, arose, or seemed in the least inclined to arise. Whereupon the worthy clergyman, deeming his first notice unheard or misunderstood, repeated the invitation:—

"Let those wishing to be united in the holy bonds of matrimony now come forward."

Still no one stirred. The silence became almost audible, and a painful sense of the awkwardness of the position was gradually spreading among those present, when a young gentleman, who had occupied a vacant slip in the broad aisle during the service, slowly arose, and deliberately walked to the foot of the altar. He was good-looking and well-dressed, but no one present knew him, and no female accompanied his travels. When arrived within a respectable distance of the clergyman, he paused, and with a reverent bow stepped to one side of the aisle, but neither said anything or seemed at all disconcerted at the idea of being married *alone*. The clergyman looking anxiously around for the bride—who he supposed was yet to arrive—at length remarked to the young gentleman, in an undertone, "The lady, sir, is dilatory!"—"Very, sir,"—"Had we not better defer the ceremony?"—"I think not. Do you not suppose she will be here soon?"—"Me, sir," said the astonished shepherd, "how should I know of your lady's movements? That is a matter belonging to yourself."

A very few moments more were suffered to elapse in this unpleasant state of expectancy, when the clergyman renewed his interrogatories.

"Did the lady promise to attend at the present hour, sir?"—"What lady?"—"Why, the lady, to be sure, that you are waiting here for."—"I did not hear her say anything about it," was the satisfactory response.—"Then, sir, may I ask why you are here, and for what purpose you thus trifle in the sanctuary of the Most High?" said the somewhat enraged clerical.—"I came, sir, simply because you invited all those wishing to be united in the holy bonds of matrimony to step forward, and I happened to entertain such a wish! I am very sorry to have misunderstood you, sir, and wish you a very good day."

The benediction was uttered with a solemnity of tone very little in accordance with the twitching of the facial nerves; and when, after the church was closed, the story got wind among the congregation, more than one little girl regretted that her wishes had not been as boldly expressed as the young gentleman's, who had wished to be "united in the holy bonds of matrimony."—*N. O. Picayune.*

MISS BALLOW'S SCHOOL FOR YOUNG LADIES, No. 24 East Twenty-second street, between Broadway and Fourth Avenue, will be re-opened on Thursday the 15th of September. aug.13-8t

THE COLLEGE OF ST. JAMES, MARYLAND.—The Diocesan College of the Protestant Episcopal Church. The Rev. JOHN B. KERFOOT, D.D., rector.

The Twelfth Annual Session will open on Monday, the 3d of October next. Students (not under twelve years of age) are received into the Grammar School and prepared for the College, by tutors acting under the supervision of the Professors of the College.

Students also enter any class of the College for which their examination shows them to be prepared. The buildings, discipline, &c., for the Collegiate Department, are entirely distinct from those of the Grammar School. Both departments have the immediate supervision of the Rector of the College. The annual charge for the session of ten months is, in either Department, $225; covering every academical and domestic expense. For copies of the Register, or for fuller information, address the Rector, College of St. James, P. O., Maryland. Au6-3m

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.

NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street.

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
Mar 5-1y. West Troy, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.

☞ A full and unequivocal warranty is given in all cases.
June25-1y J. F. WARNER & CO., 411 Broadway, N. Y.

NEW MUSICAL EMPORIUM.—ÆOLIAN PIANOS, MELODEONS, GUITARS, FLUTES AND MUSIC.—HORACE WATERS, 333 Broadway, corner of Anthony street, New York; Publisher of Music and Music Books, Dealer in Musical Instruments of all kinds, Exclusive Agent for the sale of T. GILBERT & CO'S CELEBRATED PIANOFORTES, with and without the much admired Æolian, and for their Boudoir or Cottage Pianos, for small rooms. These instruments all have the Metallic Frame and will stand any climate. T. G. & Co. are also the owners of *the Æolian Patent Right*, and are prepared to furnish a more perfect instrument, and at a lower price, than any other house. They need no other evidence of the popularity of these Instruments than the fact that they are now applying ten Æolians per week, and can scarcely fill all the orders. An extensive assortment of SECONDHAND PIANOS, from $25 to $150. Also exclusive agent for MARTIN'S UNRIVALLED GUITARS, and SMITH'S MELODEONS; superior to any in use. All orders for the above will be promptly attended to, and every instrument fully warranted or exchanged without expense to the buyer.

The undersigned has also purchased the entire stocks of Music, Plates, and copyrights, of JAMES M. JAQUES, C. G. CHRISTMAN, T. H. DOUGHTY, CUMMINGS, and others, and with his own publications, is prepared to offer one of the most complete catalogues of Music in the United States. He has also made arrangements with JOHN PYCHOWSKI, the Polish pianist and composer, and T. FRANKLIN BASSFORD, the American artist, and other popular artists and composers, both in this country and in Europe, for their compositions. Also, New Music from all parts of the United States as soon as published. Dealers, Teachers and Seminaries supplied at the lowest prices. HORACE WATERS,
Mar19-tf 333 Broadway, corner of Anthony street, New York

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, Saratoga county, N. Y.

Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river, and of the easiest access by railroad.

For circular, stating terms, &c., address Rev. J. G. DOWNING, St John's Rectory, Stillwater, N. Y. Ja29-1y

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, West chester county, New York.

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.

In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.

The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.

TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*

MUSIC (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*

Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.

Application for admission to be made to the principal, or to the Subscribers. REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, } Armonck.
NEHEMIAH SEARLES, }

The undersigned, convinced of the importance of CHESTER FEMALE INSTITUTE, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.

JONA. M. WAINWRIGHT, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
WM. CREIGHTON, D.D., rector of Christ church, Tarrytown.
ROBERT W. HARRIS, D.D., rector of Grace church, White Plains.
JOHN MCVICKAR, D.D., Professor, &c., Columbia College, N. Y.
ALFRED H. PARTRIDGE, rector of St. Matthew's church, Bedford.
CHAS. H. HALSEY, rector of Christ church, New York.
JOHN WELLS MOORE, rector of St. Luke's church, Somers.
BENJ. M. YARRINGTON, Rector of Christ church, Greenwich, Ct.
Ap 16-tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, Two Hundred Thousand Dollars! Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-street. — Moses A. Hoppock, 230 Fulton-st.
Levi Apgar, 73 Dey-st. — William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st. — Harrison Jones, 233 Fulton-st.
Ebenezer Beadleston, 59 Dey-st. — Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st. — D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Courtlandt-st. — Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 Broadway. — Jeremiah Robins, 536 Washington.
Walter W. Concklin, 155 West-st. — Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway. — Barrett H. Van Auken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st. — Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity street.

GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.

The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5-tf

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of $636,678, principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19-tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.

JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Renssalear county, N. Y.

GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26-tf

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 15-1y LUCIUS HART

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.

The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.

Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.

The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.

In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.

Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.

☞ No deviation from marked prices.

ALFRED MUNROE, } ALFRED MUNROE & CO., 441 Broadway,
WM. D. ABBATT. } (Between Howard and Grand Sts.,) New York.
Jan 15-1y

THE CHURCH SCHOOL, southwest corner of Fourteenth-street and Seventh-avenue.

This Institution is composed, at present, of four distinct schools, each having its own room and its own corps of teachers. The number of pupils in each class or school is limited to twenty-five. Provision is thus made for *beginners* and also for advanced pupils. The foundation of a perfect education is the aim of the school. Greek, Latin, German, French, Spanish, Drawing, Painting, and Vocal Music are taught, without extra charge, as soon as the pupil is capable of pursuing them.

The School year is divided into two sessions of five months each. First session commences May 1, second December 1. Vacation during July and August.

Parents and sponsors are invited to call and examine our arrangements.
WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.

MRS. MEARS' FRENCH AND ENGLISH BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No. 30 and 32 West Fifteenth street, between 5th and 6th avenues, will re-open Monday, September 5. aug20-6t$

FOR SALE at low price, four quarto volumes of Freytagius' Arabic and Latin Lexicon, handsomely bound in cloth, with Russia backs. May be seen at 20 John street.

Also a few shares in Mount Olivet Cemetery. For particulars apply to T. DWIGHT CRANE, Esq., No. 9 Dey street, N. Y., or at No. 6 Meserole street, Williamsburg, L. I. June11-6m$

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1-1y

CHURCH BOARDING AND DAY SCHOOL FOR YOUNG LADIES—No. 130 Madison avenue, above 31st street, New York city. Miss M. A. SPAFARD, Principal. Having resigned the charge of the Retreat Boarding School, near Philadelphia, Miss S. has removed with her assistants to the above named location, where she will be ready to receive pupils into her family, at the commencement of the Fall term, on WEDNESDAY, Sept. 7. Terms made known on application.

REFERENCES: Rt. Rev. J. M. Wainwright, D.D., D.C.L.; Rt. Rev. W. H. De Lancey, D.D., D.C.L.; Rt. Rev. A. Potter, D.D., LL.D.; Rt. Rev. G. Upfold, D.D.; Rt. Rev. J. Kemper, D.D.; Rev. G. H. Houghton, N. Y.; Rev. A. B. Beach, N.Y.; Rev. J. Ransom, Oyster Bay; Hon. S. Nelson, U. S. S. C.; Prof. Perkins, Utica, N.Y.; A. W. Clark, Esq., Watertown, N.Y.; Rev. H. Croswell, D.D., New Haven; Rev. C. B. Wyatt, D.D., San Francisco; Rev. F. T. Tiffany, Claverock; Rev. Theo. B. Lyman, Pittsburgh; Prof. Hadley, Geneva College; J. Livingston, Cherry Valley; A. T. Anderson, N. Y. aug13-6m

PLUMBING AND HYDRAULIC ENGINEERING of all kinds. Pond's celebrated cooking ranges, pumps, lead pipe, sheet lead, &c., &c. Orders from any part of the Union for plumbing work promptly responded to.

We solicit an interview from persons building. References exchanged.
WM. G. CREAMER & CO.,
Au13-6m 4th avenue corner 9th street, in the New Bible House.

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stampings Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.

PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23-tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica W. N. Y., MRS. MARY PROAL JUDSON, Principal.

The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24-tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.

N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5-tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer;' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mar 5-tf

January 1st, 1853, CAPITAL (drawing Interest) $1,559,092 12.

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.

Offices { 151 Market street, Newark. / 11 Wall street, New York.

Balance per statement Jan. 1, 1852	$1,381,008 64		
Deduct for losses then unpaid, since paid	32,300 00		
			1,348,708 64
Nett premiums received during the year 1852,	$474,260 71		
Interest received during the year 1852,	77,578 69		
Total receipts, 1852	$551,839 40		
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092
Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.

The Directors having reserved the sum of $807,996 02, and the addition al sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson, Charles S. Macknet, Lewis C. Grover,
Thomas B. Segur, Isaac H. Frothingham, Henry McFarlan,
John R. Weeks, Andrew S. Snelling, Seth Low,
Randall H. Greene, Joel W. Condit, Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician.
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853.

President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: JAMES WARREN, 54 Front street.
2d " " THOMAS P. CUMMINGS, 82 Beaver street.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THOMAS F. FRANK, 67 Varick street.
Treasurer: CHARLES P. BURDETT, 74 South street.

Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

President: ALFRED G. STEVENS, 43 Fulton street.
1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5-tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29-tf

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.
marl-p JOHN HECKER, Proprietor.

PRINTED AT E. P. ALLEN'S OFFICE, 9 SPRUCE STREET, NEW YORK.